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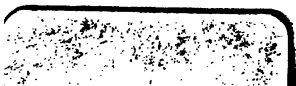
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INVISIBLES, REALITIES;
DEMONSTRATED IN THE
HOLY LIFE
AND
TRIUMPHANT DEATH
OF
MR. JOHN JANEWAY,

FELLOW OF KING'S COLLEGE, CAMBRIDGE.

BY JAMES JANEWAY,
MINISTER OF THE GOSPEL.

WITH
AN INTRODUCTION
BY THE REV. S. ROMILLY HALL.

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INTRODUCTION.

"THE WANTS OF THE CHURCH!" These few words embody a subject of the most serious and anxious concern. Engrossing as are the many topics of world-wide interest, relating to the commerce of life, and the intercourse of nations, by which the public mind is at present excited,—yet these things are only of secondary moment, as compared with the great verities of the "kingdom of heaven." An earnest and prayerful attention to the laws and purposes of this kingdom, will inevitably place before us the condition and duties of the Christian church; and it will be found necessary to enquire,—What amount of religious qualification is possessed by the children of God, in the present day, for carrying out those great designs of Divine love, which are unfolded to us in the declarations of prophecy, and have respect to the millennial glory of a redeemed world?

Bright is the vision of the future! Led forward by the instructions of sacred Scripture, the scene of coming good opens and widens before us. We stand, it is true, in the midst of differing interpretations respecting the political aspect of the church of the future; yet we rest, with grateful satisfaction and

hope, in the confident expectation of a period, when, under the spiritual achievements of the Holy Ghost, the Lord Jesus Christ shall secure to himself the loving and obedient homage of mankind. One thing, at least, is certain ;—the children of God will then dwell together in amity, and—whatever may be the minor and innocent divergencies from an unbroken uniformity of ritual and worship which may prevail—will, by a common bond of Christian love, be attached to the same great cause on earth, and to the throne of God in heaven.

The bringing in of this happy and glorious era is frequently declared, in the word of Truth, to result from the sanctified agency of the people of God, in vigorous sympathy with the Lord Jesus Christ, and in willing co-operation with the Holy Ghost. The leading question, therefore, of interest to the church of Christ, relates to her fitness to be employed in the accomplishment of her high and holy mission.

Long since has the evil day passed when, under an iron rod, and by the enforcement of pains and penalties, the false and fruitless attempt was made to coerce the spirit in man to a oneness of profession and faith. And the period has just died out of memory, when the leading agents of the last great religious awakening in this land, strove, by the pulpit and by the press, each to prove the other wrong. More than a willing armistice has been declared—a combined effort has been zealously made to *ally* all parties, who practically hold the essential truths of

our holy religion, in an earnest evangelism of love and purpose. Still, with all these valued advantages, it is a question urged upon us again and again by the "signs of the times,"—Whether the church of Christ possesses anything like an adequate amount of the spiritual and loving efficiency required, to qualify her to be a fit co-worker with her risen Lord, and His Spirit, in the rescue of the world from sin?

At some risk of being misjudged, we venture the opinion that, *on the whole*, deep and earnest piety is not now so prevalent as ought to be, to give effect to the great purposes of Christian organization and action. Here and there lovely and relieving instances of holy zeal and faithful toil, do, indeed, cheer the heart, and give the promise of better days. But, *generally*, we fear it is otherwise. Too often the *spirit of the world* has given aspect and character to our religious profession. The baneful influence of unsanctified wealth, and the prostitution of worldly honour and credit, to personal gratification alone, have created a wrong tone and bearing in the members of some of our most favoured churches. The effect of this is strikingly and sadly marked both on the platform and in the pulpit; the preacher of the gospel being put sometimes to compete with his associates in securing the plaudits of the multitude, and obtaining the votes of the pew, by an utterly vain and God-dishonouring attempt to *adapt* the gospel to the false and shortsighted preferences of the age.

And even where the church of Christ has not

yielded to a sinful conformity to the world, her attention has been, in many instances, lamentably pre-engaged, and her best sympathies almost absorbed, by an earnest consideration of other matters which, however relatively important, are nevertheless only secondary, or at least *indirect*, in their bearing on the conversion of the world. The mind of the church has been forced to review points of doctrinal truth which had been, it was hoped, long since fully weighed and settled; and, not unfrequently, disciplinary movements have for the time monopolised the largest share of our most anxious thoughts and feelings. The result of all this has been most calamitous. In many places Christian churches lie prostrate,—and though possessed of victory, they are spent and helpless.

Let then the questions be freely, faithfully, kindly asked,—Whether, in the present state of the church, any fair promise appears of an immediate revival of the religion of active love? And, Whether, therefore, the present times do not lack that Divine power which is alone adapted to further the reign of Christ on the earth? We think the pulpit and the pew, pastors and people, absolutely require a large increase of *earnest and obedient love*; a principle that gathers its chief strength and freshness from our *communion with God*. “He that dwelleth in love dwelleth in God, and God in him.” To commend the blessedness of this communion,—to exhibit a lovely and soul-inspiring specimen of Christian holiness,—and

thereby promote, in some humble measure, with the Divine blessing, the piety that secures the power of an active and useful life,—are the objects proposed by the republication* of the "*Holy Life and Triumphant Death of Mr. John Janeway.*"

John Janeway was a member of a large family, distinguished for piety ; and, together with his father and several of his brothers, was set apart for the Christian ministry.


William Janeway, the father, resided in early life at Lilley, in Hertfordshire, where John was born. About the year 1644 he removed to the village of Harpenden, also in Hertfordshire ; and subsequently became the minister of Kelshall, in the same county. Some few notices of this good man will be found in the following pages, together with an affecting and remarkable account of his triumphant death ;—embodying a testimony equally gratifying in respect to the father, as it is declarative of the prevailing power in prayer, and close converse with God, realized by the son.

There were eleven children left to mourn the father's death. The eldest, William, named after the father, was educated at the university of Cambridge, and afterwards lived at Kelshall. He was a minister of the gospel, and most likely occupied his father's place. At the house of this brother, surrounded by

* In the year 1753, Mr. Wesley published "An Extract of the Life and Death of Mr. John Janeway," 12mo. pp. 35.

his mother and most of the family, John died. Andrew, the next brother, appears to have been a citizen of London.

James, *the biographer of John*, is the next in order. He, too, was born at Lilley. In 1655 he proceeded to Christ Church, Oxford. Having successfully prosecuted his studies at college, he became a private tutor, and resided for a time in his mother's house. Like his father and several of his brothers, he devoted himself to the work of the ministry. James Janeway's lot fell in troublous times. Upon the passing of the Act of Uniformity, in 1662, he retired from the church of his choice, and entered the ranks of the Nonconformists. True to his Divine Master and the demand of duty, he devoted himself to his high calling; and during the time that the fearful plague of 1665 scattered the hirelings, and swept off so many thousands of the inhabitants of the metropolis, he diligently and successfully preached Christ to the stricken and the dying. After numerous providential escapes from the infuriated soldiery and a persecuting church, he died on March 16, 1674, at the age of 38 years,—retiring, like his brothers, to a peaceful retreat in an early grave. James Janeway repeatedly employed the Press for the spiritual good of his fellow creatures; some of his pieces have been frequently reprinted, and are still in considerable repute. The following is a list of his publications:—1. Heaven upon earth. 2. Token for children; in two parts.



3. Death unstung ; a Funeral Sermon for Thomas Mousley, an Apothecary. 4. Invisibles, Realities ; demonstrated in the Holy Life and Death of Mr. John Janeway, 1673. 5. The Saints' encouragement to diligence in Christ's service, 1673. 6. Legacy to his Friends ; containing twenty-seven famous Instances of God's providence in and about sea dangers and deliverances, 1674. 7. Saints' Memorials, 1674. 8. The Duties of Masters and Servants ; a Sermon in supplement to Morning Exercises, 1674. 9. Man's last end ; a Funeral Sermon on Ps. lxxxiv. 8, 1676. 10. The Murderer punished and pardoned ; with the life and death of T. Savage.

Abraham was the next brother. John, in the last and deeply affecting intercourse which he had with the family just prior to his death, intimates his hope in reference to Abraham's spiritual character, if not his *office*, when he says :—"The blessing of the God of Abraham rest upon thee—the Lord make thee a father of many spiritual children." Joseph is called the fifth brother,—he also was a pious man, and became a clergyman. He remained in the established church, and died in early life. Some sisters and other brothers are also mentioned in the records of the family, but no particulars are known respecting them.

In publishing a new edition of this invaluable, though brief specimen of Christian Biography, a few explanatory remarks, it is hoped, will be allowed.

Possessed as we are, in the present day, of a large

and enriched supply of the records of religious life, we have become familiar with the details of its spiritual origin and progress. And where there is but "one Lord, one faith, one baptism," it will be expected that, apart from passing incidents and characteristic circumstances, the *order* of the great and leading events of Christian experience should be in all cases substantially alike.

We naturally look for the work of *conviction of sin*, evidenced, it may be, in varied forms and expressions of "repentance toward God." We then expect to find the troubled heart brought to obtain peace in believing,—though the mode in which "faith toward our Lord Jesus Christ" (*that faith* which secures to the "ungodly," yet penitent man, acceptance in the beloved,) is explained, may often open out peculiar phases of this condition of salvation. We further look with unhesitating confidence for the marks of the regenerating grace of the Holy Spirit, securing to the justified man the great principle of personal sanctity and the power of a holy life. These are now settled points in Christian life. Though the provincialisms of the different sections of the church—the dialects, created by our branch usages and professions, may be expressed in varied tones and forms of utterance, *yet the reality itself* exists in the experience of all Christians,—the reality of conscious, happy love to a forgiving God,—leading to the services of an obedient life: and any Christian Biography, found to lack these essential items of

religious life, would be seriously damaged, however, in other respects, attractive and useful.

These general observations are designed as but cautionary ones. The reader of John Janeway's life may perhaps, at the first glance, be struck at the apparent absence of the very particulars we have above noted as so essential. The *history* of John Janeway's "conversion," is contained within one short sentence; and is almost limited to the single fact, that the godly life of a certain young fellow-collegian "proved effectual to his awakening." The "visible proofs," however, of this conversion, are most ample; and the *defectiveness* (if we may be excused the use of such an expression) of the history is to be found in the fact, that Mr. Janeway's religious experience had been written in certain "short-hand" characters, which his biographer could not decipher. Nevertheless, what the biographer has failed to note in the way of history, the careful and spiritually-minded reader will readily discover as he peruses the following pages: and it now only remains for the editor to indicate the kind of material by which the omission may be supplied.

At the same time, in justice to ourselves, the further purpose of this Introduction ought to be stated. The design of these prefatory remarks is not to guard, or even to explain, the Biography itself. No such effort is required; for the record contains within itself its own interpretation and light. But the chief desire of the editor is to exhibit, by way of illustra-

tion, an attractive specimen of real Christian life, arising out of the clear and full enjoyment and practice of Christian truth in *God's own way*.

Too often, many persons (sincerely desirous of being right with God, and zealously and faithfully attentive to the rubrics of the religious system to which, from habit or preference, they have conformed,) pass years of anxiety and sorrow, from not holding sufficiently clear and evangelical views as to the method of a sinner's conversion to God. These persons regularly attend the worship of God in the public sanctuary,—they throw themselves into the services of the church,—and, in general, pass for fair and happy Christians. And, it may be, their respect for religion, and their sincere desire to do good, have raised them into place and favour in the church. Nevertheless, they maintain throughout a restless and ineffectual resistance against sin; and often in secret places mourn and tremble, because they consciously lack the love of Christ and a hope of heaven. *Sincerity* they possess—and so far they *have* an advantage: but, a sincere desire to be right, is not conversion to God. These parties require the “one thing needful;” and, to obtain it, must begin at the beginning. *Here is the great difficulty*. Of such persons it may be emphatically said, that it is not the will of the “good” Spirit that they should live all their life long in this state of bondage. Christian experience is a great fact—a happy, glorious, heart-felt reality,—as the case of John Jarway fully

shows. To realize, however, this happiness, it is essential that *God's own way* of imparting Life—with all its light, and love, and power—should be known and adopted. Janeway marks the case of too many who are “ever learning, and never able to come to the knowledge of the truth,” when he says :—

“Without repentance, there is ~~no~~ remission ; and repentance itself may lose its labour, if it be not in the right manner. Even tears, and groans, and prayers, will not do without Christ. Most, when they are convinced of sin, and are under fears of hell, run to duty and reform something ; and thus the wound is healed, and by this thousands fall short of heaven. For if we be not brought off from ourselves and our righteousness, as well as our sins, we are never like to be saved. We must see an absolute need of a Christ, and give up ourselves to him, and count all but dung and dross in comparison of Christ's righteousness. Look, therefore, for mercy only in Christ ; for his sake rely upon God's mercy. The terms of the Gospel are, repent and believe. Gracious terms !”

To illustrate the “Realities” of a “holy life,” is the main object proposed by these remarks. Should, therefore, this little volume fall into the hands of persons of the class described, the prayerful hope is expressed, that the reader, laying aside suspicion and prejudice, will candidly ponder the facts noted in the concluding portion of this preface.

1. In early life John Janeway was distinguished for his extraordinary success in the acquisition of knowledge ; diligently devoting himself to his studies, he secured the merited rewards of his toil. At this

period of his history he appears to have been preserved from the practice or indulgence of outward sin. It was not, however, till about the age of 18 he was convinced of the fact, that neither education nor outward morality, could be a substitute for a holy life. He then, for the first time, felt that *he needed personal salvation* :—

“Not that he looked upon human learning as useless ; but when fixed below Christ, and not improved for Christ, he looked upon wisdom as folly, and learning as madness ; and that which would make one more like the devil, and more fit for his service, and put a greater accent upon their misery in another world.”

Seeing his real character, and feeling his lost and wretched condition as a sinner, he at once sought deliverance in the right way. “I AM A SINNER,”—this was *the fact* with which he had to deal ; nor did he rest until he knew that, by Divine grace, he was turned “from darkness to light, and from the power of Satan unto God ;” receiving, at the same time, the “forgiveness of sin, and inheritance among them which are sanctified.”

Urging upon a friend the necessity of repentance, he says :—

“You may believe me, for I have, through mercy, experienced what I say. . . . Get into a corner, and throw yourself down before the Lord, and beg of God to make you sensible of your lost, undone state by nature, and of the excellency and necessity of Christ. Say—Lord give me a broken heart, soften and melt me, anything in *this world*, so I may be but enabled to value Christ, and be persuaded to accept

of him, as he is tendered in the gospel. Oh ! that I may be delivered from the wrath to come ! ”

Again, he says :—

“ The new birth hath its foundation laid in a sense of sin, and a godly sorrow for it, and a heart set against it ; without this there can be no salvation. Look well about you, and see into yourself, and thou wilt see that thou art at hell’s mouth without this first step, and nothing but free grace and pure mercy is between you and the state of devils. The Lord deliver us from a secure, careless heart ! ”

This conversion of a sinner to God is a felt reality. It is a “ great fact ” in his history, and the commencement of his religious life. Enlightened views of man’s natural state, and of his reconciliation to God, may indeed be held apart from any concern about personal salvation ; but when man awakes to a sense of his lost condition, and lays hold on eternal life,—then a momentous change is effected in his relationship to God, and likewise in his experience and conduct. A starting point in his Christian course is now gained ; and he can at any future period look back and say : “ I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

But at the present time, it is greatly to be feared, many persons rest short of this conscious conversion to God,—persons whose religious advantages, and regular attendance upon church services, might lead us to hope better things of them.

We do not refer, now, to those individuals who "being ignorant of God's righteousness, and going about to establish their own righteousness," fruitlessly struggle and sigh to be free from sin,—but to a large class of persons who attend the ordinances of religion, and yet never take to heart the necessity of a personal conversion to God. "He that believeth and is baptized shall be saved," is a gracious truth, which they purpose at some period or other to profit by: but the solemn declaration, equally true,—“He that believeth not shall be damned,”—they do not weigh or comprehend. Circumstances appear to favour this carelessness. The necessity of an immediate choice for God or the world is not felt. The severe test which the persecutions of former days applied to Christian integrity no longer exists. Indeed a religious profession is now a reputable thing; and a regular attendance upon the public services of the house of God, will raise a man's character in the estimation of his neighbours and friends. In one word—*it is now respectable to make some profession of religion!* But all this while, conversion to God, heartfelt and practical, is not thought of,—or at least not deemed essential to personal safety and peace.

With unfaltering faithfulness the truth must be announced, that "God is angry with the wicked every day." The moral government of heaven marks sin as an offence against God, and whilst it announces the fearful fact, that "the wrath of God is revealed from heaven against all ungodliness and unrighteous-

ness of men," it declares that "the wages of sin is death." Unforgiven sin, then, inevitably entails upon its subjects the judicial anger of God, whose holiness is committed to its punishment; and whose infinite and unvarying love of "whatsoever things are lovely," necessitates his "taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." God has always "loved righteousness, and *hated* iniquity."

Perilous as is the condition of the unconverted man,—how many sit, year after year, favoured with the ministrations of the Gospel, who never truly seek the salvation of their souls. They approve of the doctrines of grace; and yet they remain strangers to the forgiving love, and renewing power of God. *They are not converted!*

What, it may be asked, can be done to arouse the attention and awake the sympathies of these careless ones? A revival of the great verities that gave character and effect to the matured piety of Janeway is, no doubt, greatly needed by the church of Christ, for the purpose of impressing upon the world—the world *within* the sanctuary—the difference that exists between the living and the dead. At the same time, words of plainness and power, concerning the sinner's conversion to God, are required more frequently from the pulpit; for the indifference that overspreads too many of our congregations may be traced to mistaken views respecting the very nature of conversion itself. Often it is referred to as a *gradual* thing,—a work

of the Spirit, which is to develope itself by defined *progressive* stages. This erroneous supposition naturally leads to delay, and to an indefinite postponement of what should be noted as the great event of life. This is the error which has to be combatted. Whatever may be said about a *sudden* conversion to God, yet an *instantaneous* one is the only thing practicable. When a sinner is startled by some astounding providence, or awakened by the trumpet voice of the Gospel, to behold his real danger, a *sudden* conversion is the most philosophical thing in the world. So it was with the jailor at Philippi. Not more sudden will the conversion of a sinner be, under such circumstances, than that of a man, who, standing upon the edge of a precipice, and feeling the ground tremble beneath him, springs back at once from the fearful catastrophe which immediately threatens him. Generally, however, the mind of man becomes gradually informed, and the heart by degrees touched and influenced to consider the obligations of a holy life. When this is the case, a *sudden* conversion does not take place ; days and weeks may elapse before the heart becomes thoroughly awake to its own evils and sorrows,—and a longer time still before it yields the point of its own helplessness. But when once the sinner, as the result of this progressive teaching, stands before God, guilty, yet penitent,—helpless, yet believing,—even then (as well as in the instance of a sudden conversion) in the *nature* and *necessity* of the case, conversion is *instantaneous* ; he passes at

once from death to life,—is “delivered from the power of darkness,” and “translated into the kingdom of [God’s] dear Son.” This is conversion.

John Wesley, when relating his own experience, speaks of this matter in a deeply affecting and instructive manner. His own case, indeed, cannot be quoted as a type of the class of persons we have described,—for he had from earliest childhood striven to obey and please God. Taught that he could only be saved “by universal obedience, by keeping all the commandments of God ;” no young man ever more faithfully and severely attended to “the law of a carnal commandment.” In diligent attention to the reading of the Scriptures and prayer,—to fasts and vigils,—to works of charity and excessive labours,—John Wesley was not surpassed by any human being ; and may we not say, “if there had been a law given which could have given life, verily (in his case) righteousness should have been by the law?” Though he is not a type, therefore, of the class of persons we refer to, his experience may, nevertheless, be adduced (and all the more forcefully because of his earnest endeavours to establish his own righteousness) in evidence of the necessity of an instantaneous conversion to God. “Sat., 22, 1738. I met (John Wesley says) Peter Böhler once more. I had now no objection to what he said of the nature of faith. . . . But I could not comprehend what he spoke of an *instantaneous work*. I could not understand how this faith should be given in

a moment : how a man could *at once* be thus turned from darkness to light ; from sin and misery, to righteousness and joy in the Holy Ghost. I searched the Scriptures again, touching this very thing, particularly the Acts of the Apostles. But, to my utter astonishment, found scarce any instances there of other than *instantaneous* conversions ; scarce any so slow as that of St. Paul, who was three days in the pangs of the new birth. I had but one retreat left, namely, ‘ *Thus*, I grant, God wrought in the *first* ages of Christianity ; but the times are changed. What reason have I to believe he works in the same manner now ?’ But on Sunday, 23, I was beat out of this retreat too, by the concurring evidence of several living witnesses ; who testified, God had thus wrought in themselves : giving them, in a moment, such a faith in the blood of his Son, as translated them out of darkness into light ; out of sin and fear, into holiness and happiness. Here ended my disputing. I could now only cry out, ‘ Lord, help thou my unbelief ! ’” His resolution was now formed, to seek this free gift of God :—“ 1. By absolutely renouncing all dependence, in whole or in part, upon *my own* works or righteousness ; on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing,—justifying, saving faith ; a full reliance on the blood of Christ shed for *me* ; a trust in Him, as *my* Christ, as *my* sole justification, sanctification, and redemption.”

In the use of these means, John Wesley continued two or three weeks,—his experience meanwhile considerably varied. But a day of gracious visitation drew nigh. On Sunday, the 20th of May, his brother Charles (who, but a short time before, vehemently opposed John's more Scriptural views of salvation by faith) obtained peace through believing. On his way home from church, John Wesley says: "I received the surprising news, that my brother had found rest to his soul." Quickened afresh, the next few days were spent in the utterance of earnest desires after God. "Monday, Tuesday, and Wednesday, I had," John Wesley says, "continued sorrow and heaviness in my heart." He then adds: "In the evening (on Wednesday, May 24th), I went, very unwillingly, to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

The fact we have been anxious to illustrate is, the *reality* of a sinner's conversion to God,—a reality, *consciously experienced* by every penitent believer in the Lord Jesus Christ. But this conversion must be effected in God's own way. The value, therefore, of the knowledge of sin, and of right views of the

necessity of a change of heart and life, will greatly depend on the opinions held by the true penitent, respecting the means of deliverance from the guilt and power of sin.

2. Janeway's view of a sinner's conversion to God was remarkably comprehensive and clear. He says :—

“Upon repentance and believing, comes justification ; after this, sanctification, by the Spirit dwelling in us. By this we come to be the children of God—to be made partakers of the Divine nature—to lead new lives—to have a suitableness to God.”

It is difficult to conceive how, in fewer words, the whole compass of the case immediately in hand could be better described than in these words of Janeway. This passage embodies a truth of the greatest moment in relation to Christian experience—the disregard of which, in many instances, has frustrated the work of the Spirit. In the quotation last noted, the case of a *true penitent* is supposed—one who is *convinced* of his sinful state—reliance upon himself then ceases,* and he anxiously applies for mercy to the true and only source of help. Janeway says :—“Upon repentance and believing, comes *justification ; after this, sanctification.*” The *order* in which the blessings of God's grace are bestowed is here traced out, although

* Mr. Wesley, when speaking on repentance, always gives prominence to this view of the subject. “Repentance” is “a conviction of sin,”—is “neither more nor less than a deep sense of the want of all good, and the presence of all evil,”—“is a conviction of our utter sinfulness, and guiltiness, and helplessness.”

the *difference of time*, in the bestowment of these gifts of grace, may not be distinguishable. This statement places before us a great and momentous fact in the history and experience of every true convert. A penitent believer seeks and finds the pardon of his sins, and a gracious change is in consequence effected in his *relationship* to God. God is no longer "angry" with him,—yea, he delights to communicate his forgiving love; and, doing so in honour of his Son, on the broad and righteous ground that the Divine justice is satisfied, and the holiness of the Divine government magnified,—he, on this ground, "justifieth* the ungodly." This is the *first* fact in the *Christian* experience of the penitent believer. "After *this*," Janeway says, "sanctification, by the Spirit dwelling in us." But, how many, to their sad confusion and lengthened sorrow, reverse this order of proceeding! Conscious of their sinful state, they hopelessly strive to reform them-

* "The plain scriptural notion of justification is pardon—the forgiveness of sins. It is that act of God the Father, whereby, for the sake of the propitiation made by the blood of his Son, he 'showeth forth his righteousness (or mercy) by the remission of the sins that are past.'"—*J. Wesley*. "To justify a sinner, is to *account* and consider him *relatively* righteous, and to deal with him *as such*, notwithstanding his past actual unrighteousness; by clearing, absolving, discharging, and releasing him from various penal evils, and especially from the wrath of God, and the liability to eternal death, which, by that past unrighteousness, he had deserved; and by accepting him as if just, and admitting him to the state, the privileges, and the rewards of righteousness." . . . "Justification, and the remission or forgiveness of sins, are substantially the same thing."—*Dr. Bunting*.

selves. Preserved from the delusion by which multitudes, in the earlier stage of their repentance, seek to make themselves better, before they presume to expect salvation; they, nevertheless, commence a vain and profitless pursuit after sanctification, as the *first* gift of God's grace, in order that they might become—*not entitled to* (that is not the idea), but somehow qualified or prepared to receive the forgiveness of sins! No, God "justifieth the UNGODLY," not the sanctified man! Were this truth in the will and purpose of heaven only observed, the penitent would not feel himself very far from the kingdom of heaven. "Only believe," sounds forth, in every imaginable form of expression from the Scriptures, as ever and again "the Lamb of God, which taketh away the sin of the world," is beheld. Man,—wretched, sinful, guilty, yet *penitent* man,—with all his sins, and all his sorrows, and *all his helplessness*,—is brought to the foot of the cross, and told, with an authority that Divine love alone conveys, to believe on the Lord Jesus Christ, and *he* shall be saved!

We have seen that Janeway, two hundred years ago, placed justification, (the result of repentance and believing,) before sanctification; and viewed this latter Christian state as produced "by the Spirit dwelling in us." A similar representation of the truth gave force and permanency to the great revival of religion, with which this country was blessed at the commencement of the last century. Mr. Wesley

says, justification is "what God does for us through his Son ;" sanctification, "what he works in us by his Spirit." He then proceeds to consider the *order* in which these gifts of grace are received by the penitent believer. Having remarked that forgiveness must have an immediate reference to sin,—Mr. Wesley adds : "This seems not to be at all considered by those who so vehemently contend that a man must be sanctified, that is, holy, before he can be justified ; especially by such of them as affirm, that universal holiness or obedience must precede justification. . . . So far from it, that the very supposition is not only flatly impossible, but also grossly, intrinsically absurd, contradictory to itself. For it is not a saint, but a sinner that is forgiven, and under the notion of a sinner." "The righteousness of Christ is the whole and sole foundation of our hope. It is by faith that the Holy Ghost enables us to build upon this foundation. God gives this faith ; in that moment we are accepted of God ; and yet not for the sake of that faith, but of what Christ has done and suffered for us. Each of these has its proper place, and neither clashes with the other : we believe, we love, we endeavour to walk in all the commandments of the Lord blameless."

This was the doctrine that aroused a slumbering nation,—and led such multitudes to seek the enjoyment of an experimental and practical religion. The biography with which the church has since then been so enriched, strikingly confirms this state-

ment.* And the leading characters of that day derived their religious impulse and power from the vivid perception and heartfelt experience of the forgiving and renewing grace of God, together with a clear and strong conviction of the spiritual necessities and claims of their fellow men.

John Nelson's own case, "written by himself," may be fairly quoted as a specimen of a large class of individuals, called forth by the times in which they lived. Early in life he had been powerfully awakened to a sense of his sinful state,—but he lacked a spiritual adviser, and for several years walked in darkness. Having removed from Birstal—his native town—to London, partly in the hope of breaking off sinful practices,—“I went,” he says, “from church to church, but found no ease. . . . I thought I would try others ; and went to hear the Dissenters of divers denominations, but to no purpose. I went to the Romans, but was soon surfeited with their way of worship. Then I went to the Quakers, and prayed that God would not suffer the blind to go out

* See, for instance, “The Lives of Early Methodist Preachers, chiefly written by themselves. Edited by Thomas Jackson,” 3 vols. A most invaluable series of short biographical records of *God's dealings* with man. Christian parents are to be cautioned not to put aside these, and such like works, for the sake of the religious fictions and secular narratives, which are so frequently, in the present day, *got up* in an attractive style and appearance ; but which are often found damaging to the religious training and mental culture of our young people. A more interesting and profitable present to a young person, than the work we have referred to, can scarcely be selected.

of the way, . . . but he shewed me no remedy. . . . In the spring, Mr. Whitefield came into Moorfields, and I went to hear him : he was to me as a man that could play well on an instrument ; for his preaching was pleasant to me, and I loved the man ; so that if any one offered to disturb him, I was ready to fight for him. But I did not understand him, though I might hear him for twenty times for aught I know. . . . In all this time I did not open my mind to any person either by word or letter ; but I was like a wandering bird, cast out of the nest, till Mr. John Wesley came to preach his first sermon in Moorfields. O that was a blessed morning to my soul ! As soon as he got upon the stand, he stroked back his hair, and turned his face towards where I stood, and I thought fixed his eyes on me : his countenance struck such an awful dread upon me, before I heard him speak, that it made my heart beat like the pendulum of a clock ; and when he did speak, I thought his whole discourse was aimed at me. When he had done, I said, ‘ This man can tell the secrets of my heart ; he hath fully described the disease of my soul ; but he hath not left me there, for he hath shewed me the remedy, even the blood of Jesus.’ Then was my soul filled with consolation through hope, that God for Christ’s sake would save me ; neither did I doubt in such a manner any more, till within twenty-four hours of the time, when the Lord wrote a pardon on my heart.” . . . Subsequently he returned to his home in

Yorkshire. Disappointed at not finding his relations converted, he alarmed them by a narration of his own "happy experience." "They begged," he says, "I would not tell any one that my sins were forgiven ; for no one would believe me ; and they should be ashamed to show their faces in the street." These remonstrances, however, were unavailing. John Nelson became as "a city that is set on an hill." He went to a meeting "where one read in an old book for near an hour, then sung an hymn, and read a form of prayer. I told them that way would never convert sinners ; and began to relate my experience, and several were struck with conviction while I was speaking, some of whom are witnesses of the same grace that God shewed me. . . . In a little time all I said was noised abroad ; and people of all denominations came to dispute with me. . . . Generally, when I came in (from work) and sat down, some one would ask a question, and others would begin to dispute with me, while others stood to hear." In this conversational way the work of God was carried on for some time ; Nelson's appeal to his own *experience* being supported by arguments drawn from the Bible, —the Homilies, and the Articles of the Church, the Book of Common Prayer, and the Assemblies' Catechism,—the people not being allowed to depart till Nelson had prayed with them. "Eight witnesses" to the truth of Nelson's religious testimony soon appeared. In the midst of many discouragements, and earnest endeavours to dissuade him from these

proceedings, he says : "I still went on at my own house, as before, every night, and in about three weeks, my eight were increased to seventeen." Soon he began to *exhort*, "and many were struck to the heart, and were made to cry out, 'Lord, save, or we perish !' so that nine or ten in a week were brought to experience the dying love of Jesus." Thus began, by the instrumentality of John Nelson, the stone-mason, a revival of the work of God in Yorkshire ; the origin and enlargement of which may be traced mainly to the heartfelt enjoyment of the blessings included in a penitent believer's conversion to God.*

* Dr. Hannah, in his "Letter to a Junior Methodist Preacher," describes the result of a penitent faith in the Lord Jesus Christ, strikingly accordant with the sentiment of Janeway. *Acceptance with God* : "It is often termed *pardon*, or the *forgiveness of our sins* ; an expression which directly leads our thoughts to that act of God, viewed as our gracious Sovereign, by which he remits all our past transgressions, removes all penal forfeiture, and receives us into his favour. More commonly, and especially in the writings of St. Paul, it is called *justification*, or that act of God, viewed as our righteous, and yet merciful, Judge, by which, for the sake of the satisfaction and merits of Christ, embraced and applied to the heart by faith, he discharges the criminal at his bar, and treats him as a just person, in full accordance with the untarnished holiness of his own nature, and the inviolable rectitude of his administrations. Sometimes it is denominated *adoption*, or that act of God, viewed as our compassionate Father, by which he accepts the returning prodigal, admits him to filial communion, and reinstates him in the possession of all the privileges of his house and family." "*Regeneration*, or the *new birth*, constitutes that spiritual change which is wrought in the penitent believer by the agency of the Holy Ghost, while he graciously attests our acceptance with God. It is, therefore, *received through the same act of faith that leads to our acceptance ; but, in what we*

We call the reader's careful attention to the following lines—most strikingly descriptive of the point in hand ; and, as he treads deliberately through them, let him say if he knows of any *poetry* that excelleth : and whilst he weighs the value, and ascertains the force of *each word*, we challenge him to our own opinion—that, within the compass of many a “ Body of Divinity,” clearer views and more forceful utterances, respecting man's sinful state and conversion to God, have seldom been expressed !

“ Long my imprison'd spirit lay
 Fast bound in sin and nature's night ;
 Thine eye diffused a quick'ning ray ;
 I woke ; the dungeon flamed with light ;
 My chains fell off, my heart was free,
 I rose, went forth, and follow'd thee.”

3. The religion of Jesus Christ is love—holy, happy, active love ! John Janeway's life shows what a large amount of the enjoyment and practice of this religion is within the reach of the believer. He believed, and entered into rest : and in the peaceful repose of a sanctified intellect in the truth of God, together with the calm repose of a happy heart in the will and grace of God, his whole state presents to us a lovely type of a further and yet better “ rest,”

may humbly term the order of Divine operation, it immediately follows the witness of the Spirit, and comprehends that inward ‘renewing’ which, by means of his witness or testimony, he accomplishes in us, as the commencement of our Christian holiness.”

where the saints of God shall realise a fulness of joy for evermore.*

There are two aspects under which this blessed religious state may be viewed, strikingly illustrated by the experience of Janeway. The religion of love always secures *communion with God*, and leads to *Christian usefulness*.

Janeway's piety was strongly characterised by his deep, heartfelt *communion with God*.

"The acquaintance that he had with God was so sweet, and his converse with Him so frequent, that when he was engaged in duty he scarce knew how to leave that which was so delightful, and suited to his spirit."

When he retired into secret places, for meditation on Divine realities, his spirit was often brought into a very near converse with God. At such times he would walk up and down, his countenance expressive of his full joy,—

* "The manifested favour of God consists in the assurance of being approved by him; the consciousness of possessing those enjoyments bestowed by him, which are unequivocal evidences of his continued approbation; and the persuasion, resting upon his promise, that those blessings shall be extended, or succeeded by still greater ones, to immortality. This is evidently the *supreme good* of man."—*Dr. J. Pye Smith*. "O! if the kingdom of glory contained a million of blessings, and God were to bid me choose, my heart would reply, 'Lord! give me the blessing of perfect conformity to thee, and then bestow the rest on angels! I'll envy not their portion, having enough in possessing thy image, and in thy image thee.'" . . . "It has pleased God also, lately, to teach me, more than ever, that HIMSELF is the *fountain* of happiness; that likeness to him, friendship for him, and communion with him, form the basis of all true enjoyment."—*Rev. Samuel Pearce, A.M., of Birmingham*.

“His lips going, his body oft reaching up, as if he would have taken his flight into heaven! His looks, smiles, and every motion, spake him to be upon the very confines of glory.”

How unlike is all this to the state of the “natural man.” Original sin has entailed upon him the fearful catastrophe of *separation from God*. This is death! No calamity can be darker,—no amount of evil more astounding. The one leading fact of Scripture and experience is, that sin has cut off a helpless, dependent worm, from the fount of light and source of bliss; and that now, man lies fast clasped in the embrace of the Evil One. The mercy of God in Christ, however, has opened a way to bring man back to God; and amongst the first of the spiritual blessings bestowed upon the believer, we find *his restoration to the presence and favour of God*. “Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*” The believer having found access to God, *walks with God*. Immediate and direct intercourse with the Divine Being, becomes his chief joy,—he has fellowship with the Holy One of Israel. “I will come to him, and sup with him, and he with me.” Thrice honoured and happy man! Privileged as he is, who thus communes with God as with a friend; and waits and listens, whilst God holds sweet and hallowed converse with him!

May we be permitted to suggest, whether the chief

deficiency of the piety of modern times is not to be traced to the want of this *close* and *constant* fellowship with God? We have our *public* services, and busy church meetings, and multiplied religious agencies. We have also the Bible read, and prayer offered up. But have we enough of *waiting upon God*? The man who neglects such kind of communion *with God*, is a stranger to one of the most direct and hallowed, and permanent sources of growth in the Divine life.

The other particular we noted as expressive of Janeway's earnest piety, was his *Christian usefulness*. John Janeway's opportunities, however, of public service, were comparatively few. He only preached two sermons. Withdrawn, also, early in life from active duties, by much personal affliction, his direct intercourse with society was limited and brief. His efforts, nevertheless, to do good, were numerous :—

“How did he plot and contrive how he might most express his love and thankfulness to Him who had brought him out of darkness into his marvellous light! To this end, he sent up and down packets of Divine letters; in which he did discourse so substantially and experimentally of the great things of God, that it would not at all have unbecome some grey head to have owned what he did write.”

This desire to be useful must not be noted as a mere circumstance or accident in religious character: we solemnly regard it as a great and abiding principle of Christian experience. Where there is Divine love,

there is the power of an *obedient* life. *Motive* to service will be derived from a conscious obligation to a forgiving father—this is one view of love; and the *power of action* will be “shed abroad” in the newly regenerated heart—the heart in which the Holy Ghost has just become enthroned. It cannot be too strongly or too frequently declared, that a penitent believer is never restored to the *heart* of a forgiving God, without being brought into a willing and loving subjection to the *throne* of God. God saves to govern! And when the Divine Being enriches man with visitations of blessings, the character and degree of the blessing is to be proved by the amount of power over sin secured by the party blessed,—for when God *blesses*, it is by turning man away from his iniquities. (Acts iii. 26.) A neglect of this Scriptural truth explains a vast and sad variety of cases, in which hopes have become blighted, and the fondest expectations of God’s ministers painfully disappointed. Many converts are lost to us, we fear, because they are not immediately engaged in the service of the church when converted to God. Occasionally, perhaps, in their earliest eager and happy start for heaven, they have trod upon the heels of such as are growing “weary in well-doing;” they have been, thereupon, frowned down for their supposed impatience; and, meeting with so unexpected a rebuke, have been turned aside from the path of righteousness. Different reasons might be assigned for other failures. But grievous and exten-

sive losses to the church of Christ must also have arisen from the want of more ample systematic arrangements in the church herself, for bringing the new principle of active love into healthy and vigorous play. If we love, we *must work*: and the more a Christian works for God, the more will his grateful, happy heart, swell and beat with increasing and maturing *love*. The reactionary power of these two principles of the Divine life, is amazing,—other things being equal—they are mutually dependent and co-existent: “For this is the love of God, that we keep his commandments.”

4. John Janeway’s religious experience further illustrates the blessedness of that hope of heaven which, more or less, is within the reach of believers.

“Oh,” saith he, “is there anything here more desirable than the enjoyment of Christ? Can I expect anything below, comparable to that blessed vision? O, that crown! that rest which remains for the people of God! and (blessed be God) I can say, I know it is mine.”—“If I were sure the day of judgment were to begin within an hour, I should be glad with all my heart. If at this very instant I should hear such thunderings, and see such lightnings, as Israel did at Mount Sinai, I am persuaded that my very heart would leap for joy. But this I am confident of, through infinite mercy, that the very meditation of that day hath even ravished my soul, and the thought of the certainty and nearness of it is more refreshing to me than the comforts of the whole world.”

No question is now raised concerning the peculiar and exuberant joyfulness of this hope. The fact

itself is adduced, to show that it is the ordinary and rightful privilege of the believer to "rejoice in hope of the glory of God." Indeed, only let the particulars already noted be heartily experienced by the Christian, and no dispute or doubt will be ever raised in regard to a hope of heaven. Our adoption into the family of God—our relationship to Jesus Christ—our heirship—our actual love to God, and communion with the ever-blessed Spirit—quite apart from the necessities of the case arising out of the nature and tenure of earthly things,—will all imply in the strongest manner, the existence in the heart of the Christian of "a lively hope"—the object of which is "reserved in heaven" for him. We speak now of "hope" as an essential element of Christian experience. The absence of this Divine principle can only be accounted for on the ground of some unfaithfulness or unbelief. The full and glorious character that attached to Janeway's hope, may not be ours in possession, though it should not be withdrawn from us as a matter of desire and holy ambition; yet the *hope* itself, an element of safety and comfort, should be realised,—"*For we are saved by hope.*" If the future afford us no object upon which the eye of faith can rest in hope,—if upon the horizon that ever and anon, in our deepest yearnings after some coming good, *will* open to our vision,—there is no light spread, and no prospect of a better country; then it is time to ask, in all earnest seriousness, *Whither are we bound?* If heaven contain no trea-

sure laid up as ours, we ought at once to determine, without evasion and beyond doubt, where the heart really dwells. Sooner or later, uncertainty, in reference to this point, *must* be cleared up; and the danger is, lest "having no hope" in this world, we pass away to await the final scene, when the voice of the last trumpet, and the descent of the "great white throne," shall awaken us to the fearful reality of a soul ruined, and heaven lost.

5. Before closing this review of the leading features of Janeway's religious experience, it will be proper to make emphatic mention of his "Triumphant Death." This part of the subject having been, however, so clearly and guardedly put, and so beautifully expressed by the Rev. Robert Hall, in his preface to an edition of Janeway's life, published in the year 1813, we think we shall best meet the requirements of the case, and gratify the reader, by reprinting the same :—

"At the request of an highly esteemed friend, I feel no hesitation in recommending the remarkable narrative, now republished, to the serious attention of the reader. It exhibits a life eminently formed on the example of Christ, and a death-bed scene of extraordinary elevation and triumph. It is next to impossible to contemplate either, as they are exhibited in the following memorial, without feeling an increasing conviction of the reality and dignity of true religion. I am aware that some will object to the

strain of devout ecstasy which characterises the sentiments and language of Mr. Janeway in his dying moments ; but I am persuaded they will meet with nothing, however ecstatic and elevated, but what corresponds to the dictates of Scripture, and the analogy of faith. He who recollects that the Scriptures speak of a "peace which passeth all understanding," and of "a joy unspeakable and full of glory," will not be offended at the lively expressions of these contained in this narrative; he will be more disposed to lament the low state of his own religious feeling, than to suspect the propriety of sentiments the most rational and Scriptural, merely because they rise to a pitch that he has never reached. The sacred oracles afford no countenance to the supposition that devotional feelings are to be condemned as visionary and enthusiastic, merely on account of their intenseness and elevation : provided they be of a right kind, and spring from legitimate sources, they never teach us to suspect they can be carried too far. David "danced before the Lord with all his might," and when he was reproached for degrading himself in the eyes of his people by indulging these transports, he replied, if this be to be vile, "I will yet make myself more vile." That the objects which interest the heart in religion are infinitely more durable and important than all others, will not be disputed ; and why should it be deemed irrational to be affected by them in a degree somewhat suitable to their value, especially in the near prospect of their full and per-

fect possession? Why should it be deemed strange or irrational for a dying saint, who has spent his life in the pursuit of immortal good, to feel an unspeakable ecstasy at finding he has just touched the goal, finished his course, and in a few moments is to be crowned with life everlasting? While he dwells on the inconceivably glorious prospect before him, and feels himself lost in wonder and gratitude, and almost oppressed with a sense of his unutterable obligations to the love of his Creator and Redeemer, nothing can be more natural and proper than his sentiments and conduct. While the Scriptures retain their rank as the only rule of faith and practice; while there are those who feel the power of true religion, such death-bed scenes as Mr. Janeway's will be contemplated with veneration and delight. It affords no inconsiderable confirmation of the truth of Christianity, that the most celebrated sages of pagan antiquity, whose last moments have been exhibited with inimitable propriety and beauty, present nothing equal nor similar, nothing of that singular combination of humility and elevation, that self-renouncing greatness, in which the creature appears annihilated, and God all in all. I am much mistaken if the serious reader will not find in the closing scenes of Mr. Janeway's life, the most perfect form of Christianity: he will find it, not as it is too often, clouded with doubts and oppressed with sorrows,—he will behold it ascend the mount, transfigured, glorified, and encircled with the beams of celestial majesty.

“Let me be permitted, however, to observe, that the experience of Mr. Janeway in his last moments, while it develops the native tendency of Christianity, is not to be considered as a standard to ordinary Christians. He affords a great example of what is attainable in religion, and not of what is indispensably necessary to salvation. Thousands die in the Lord, who are not indulged with the privilege of dying in triumph. His extraordinary diligence in the whole of his Christian career, his tenderness of conscience, his constant vigilance, his vehement hunger and thirst after righteousness, met with a signal reward, intended, probably, not more for his own personal advantage than as a persuasive to others to walk in his steps. As he was incessantly solicitous to improve his graces, purify his principles, and perfect holiness in the fear of the Lord, no wonder he was favoured with an abundant entrance into the joy of his Lord. ‘He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully.’”

It is the ardent and prayerful desire of the editor, that the republication of this short but valuable piece of biography, may promote a deeper, more cheerful, and more active piety.

For the advancement of the glory of God it is reprinted. The church needs—the world claims—an increase amongst professing Christians of active love; and it is hoped, that the exhibition of such piety as Janeway’s Life and Death present to view, will fur-

ther the object required. Everything around challenges to Christian effort. The nations of the earth are at last fairly opening to the great final struggle. A determined and sleepless antagonism has been awakened between truth and error,—and though the ultimate result thereof we regard with a calm and confiding hope, yet the achievement of the consummating triumph can only be expected in connection with a series of hard-earned successes, and an earnest, self-denying, and, it may be, long continued labour. The master spirit of this onward movement of the church, must be holy, grateful, active love,—*love*, the freshness and strength of which shall be daily renewed, by close and hallowed fellowship with God. Moved by this all-animating and sustaining principle, we may face any difficulty, or danger, or toil. The duties of our service may indeed multiply, as we advance to take possession of the field that lies before us; the obligations of our profession and call will, no doubt, augment and increase, as we comprehend more clearly our relationship to God and to our fellow man: but, duty will brighten into privilege; obligation will soften into favour bestowed, as, upheld and propelled forward by the constraining power of holy and obedient love, we humbly and faithfully strive to be “followers of God, as dear children,” and “workers together” with the Holy Ghost.

S. ROMILLY HALL.

Leeds, February, 1854.

PREFATORY ADDRESS,

BY

MR. JAMES JANEWAY.

“CHRISTIAN READER,

“WHEN I seriously consider how much atheism and impiety abound ; and see how sensual delights are pursued, and religion in its power is rejected, as a dull, sad, and unpleasant thing ; when I see a zeal decried as unnecessary, and few acting in the things of God as if they were indeed matters of the highest consequence, reality, and substance, the greatest profit and sweetest pleasure ; I could not but do what in me lies to rectify these dismal mistakes, and justify wisdom from the imputation of folly : and demonstrate, even to sense, the transcendent excellency and reality of invisibles. The prosecution of which design I could not more effectually manage, than by the presenting this ensuing narrative to the world.

. . . . I think I had as great an advantage to acquaint myself with the secret practices of this precious saint, as any one could well have ; besides my dearest intimacy, and special observation and perusal of his papers, I had a long account from his own mouth, upon his death-bed, of his secret and

constant practice, and his experiences. And let me tell you, the half is not told you ; for the treachery of my memory hath not a little injured thee and him. Had this work been done exactly, I am persuaded it might have been of singular use to the world. In some places I could not justly word it in his phrase ; but I assure thee thou hast the matter and substance. The weakness of the relator is no small disadvantage to the subject ; but I might a little excuse this, by telling thee, that I think that none living had the same opportunity in all things to do this work as I had. I might also tell you, that some reverend, learned, and holy men, whose authority and request I could not deny, put me upon it. And I was not altogether without some hopes of drawing some to the love and liking of religion, that had not only been strangers to the life and power of it, but, it may be, had entertained deep prejudices against it : and of quickening others that had lost their former vigour ; and encouraging some that were too ready to go on heavily and desponding. If I may succeed in this, I shall adore the goodness of God, and praise him with the strength of my soul. That I may be subservient to the Lord in promoting the true interest of religion, I beg thy fervent and constant prayers ; and that every one that readeth may imitate and experience all, and so be filled with grace and peace, is the prayer of yours, in his dearest Lord.

“JAMES JANEWAY.”

MEMOIRS, ETC.

CHAPTER I.

AN ACCOUNT OF HIM FROM HIS CHILDHOOD TO THE SEVENTEENTH YEAR OF HIS AGE.

MR. JOHN JANEWAY was born *Anno* 1633, October 27, of religious parents, in Lylly, in the county of Hertford. He soon gave his parents the hope of much comfort, and the symptoms of something more than ordinary quickly appeared in him, so that some who saw this child much feared that his life would be but short; others hoped that God had some rare piece of work to do by or for this child before he died. He showed that neither of them were much mistaken in their conjecture concerning him. He soon outran his superiors for age in learning: and it was thought, by no incompetent judges, that, for pregnancy of wit, solidity of judgment, the vastness of his intellectuals, and the greatness of his memory, he had no superiors, few equals, considering his age and education.

He was initiated in the Latin tongue by his own father: afterwards he was brought up for some time at Paul's school, in London, where he made a considerable proficiency in Latin and Greek, under the care of Mr. Langly. When he was about eleven

years old, he took a great fancy to arithmetic and the Hebrew tongue.

About this time his parents, removing into a little village called Aspoden, had the opportunity of having this their son instructed by a learned neighbour, who was pleased to count it a pleasant diversion to read mathematics to him, being about twelve years old ; and he made such progress in those profound studies, that he read Oughtred with understanding, before he was thirteen years old. A person of quality, hearing of the admirable proficiency of this boy, sent for him up to London, and kept him with him for some time to read mathematics to him. That which made him the more to be admired was, that he did what he did with the greatest facility. He had no small skill in music, and other concomitants of the mathematics.

In the year 1646, he was chosen by that learned gentleman, Mr. Rous, the Provost of Eton College, one of the foundation of that school, being examined by Provost and Posers in the Hebrew tongue, which was thought was beyond precedent : where he gave no unsuitable returns to the high expectation that was conceived of him.

After a little continuance at Eton, he obtained leave of his master to go to Oxford, to perfect himself in the study of mathematics, where, being owned by that great scholar, Dr. Ward, one of the professors of the University, he attained to a great exactness in that study ; nothing being within the reach of a man but he would undertake and grasp. That great

doctor gave him great help and encouragement, and looked upon him as one of the wonders of his age ; loved him dearly, and could, for some time after his death, scarce mention his name without tears. When he had spent about a quarter of a year with Dr. Ward, at Oxford, he was commanded to return again to Eton, where he soon gave proof of his great improvement of his time while he was absent, by making an almanack, and calculating of the eclipses for many years before hand ; so that by this time he had many eyes upon him as the glory of the school. That which put an accent upon his real worth was, that he did not discover the least affectation or self-conceit, neither did any discernable pride attend these excellencies. So that every one took more notice of his parts than himself.

At about seventeen years old he was chose to King's College, in Cambridge, at which time the electioners did even contend for the patronage of this scholar. He was chosen first that year, and an elder brother of his in the sixth place ; but he was very willing to change places with his elder brother, letting him have the first, and thankfully accepting of the sixth place.

Besides his great learning, and many other ornaments of nature, his deportment was so sweet and lovely, his demeanour so courteous and obliging, even when he seemed unconverted, that he must be vile with a witness that did not love him. Yea, many of them who had little kindness for morality, much

less for grace, could not but speak well of him. His great wisdom and learning did even command respect, where they did not find it. He had an excellent power over his passions, and was, in a great measure, free from the vice which usually attends such an age and place.

But all this while it is to be feared, that he understood little of the worth of Christ, and his own soul ; he studied, indeed, the heavens, and knew the motion of the sun, moon, and stars, but that was his highest ; he thought yet but little of God, who made these things ; he pryed but little into the motions of his own heart ; he did not as yet much busy himself in the serious observation of the wandering of his spirit : the creature had not yet led him to the Creator ; but he was still too ready to take up with mere speculation ; but God, who from all eternity had chosen him to be one of those who should shine as the sun in the firmament for ever in glory, did, when he was about eighteen years old, shine in upon his soul with power ; and did convince him what a poor thing it was to know so much of the heavens and never come there ; and that the greatest knowledge in the world without Christ, was but an empty, dry business. He now thought Mr. Bolton had some reason on his side, when he said : “ Give me the most magnificent, glorious worldling that ever trod upon earthly mould, richly crowned with all the ornaments and excellencies of nature, art, policy, preferment, or what heart can wish besides ; yet without the life of grace, to

animate and ennoble them, he were to the eye of heavenly wisdom but as a rotten carcass, stuck over with flowers, magnified dung, gilded rottenness, golden damnation." He began now to be of Anaxagoras's mind, that his work upon earth was to study heaven, and to get thither ; and that except a man might be admitted to greater preferment than this world can bestow upon her favorites, it were scarce worth the while to be born.

CHAPTER II.

OF HIS CONVERSION, WITH VISIBLE PROOFS THEREOF.

THE great work of conversion was not carried on upon his soul in that dreadful manner that it is upon some, that God intends to communicate much to, and make great use of ; but the Lord was pleased sweetly to unlock his heart, by the exemplary life, and heavenly and powerful discourse of a young man in the college, whose heart God had inflamed with love to his soul. He quickly made an attempt upon this hopeful young man, and the Spirit of God did set home his counsels with such power, that they proved effectual for his awakening ; being accompanied with the preaching of those two famous worthies, Dr. Hill and Dr. Harrowsmith, together with the reading of several parts of Mr. Baxter's "Saints' Everlasting Rest."

Now a mighty alteration might easily be discerned in him; he quickly looks quite like another man. He is now so much taken up with things above the moon and stars, that he had little leisure to think of these things only as they pointed higher. He began now not to taste so much sweetness in those kind of studies, which he did so greedily employ himself in formerly. He now began to pity them who were curious in their enquiries after everything, but that which is most needful to be known—Christ and themselves; and that which sometimes was his gain, he now counted loss for Christ; yea, doubtless, he esteemed all things but as dung and dross in comparison of Christ, and desired to know nothing but Christ and him crucified. Not that he looked upon human learning as useless; but when fixed below Christ, and not improved for Christ, he looked upon wisdom as folly, and learning as madness; and that which would make one more like the devil, more fit for his service, and put a greater accent upon their misery in another world.

Mr. Janeway now begins to cast about how he might best improve what he did already know, and to turn all his studies into the right channel; grace did not take him off from, but made him more diligent and spiritual in his study. And now Christ was at the end and bottom of everything. How did he plot and contrive how he might most express his love and thankfulness to him who had brought him out of darkness into his marvellous light! To this

end he sent up and down packets of Divine letters, in which he did discourse so substantially and experimentally of the great things of God, that it would not at all have unbecome some grey head to have owned what he did write.

He was not a little like young Elihu, in whose words he used to excuse his freedom with persons of years, whose souls he did dearly pity. He said : "Days should speak, and multitude of years should teach wisdom, but there is a spirit in man, and the inspiration of the Almighty giveth them understanding ; I am full of matter, the spirit within me constraineth me : behold my belly is as wine which hath no vent, it is ready to burst, like new bottles ; I will speak, that I may be refreshed," &c. O then how sweet was the savour of his graces ! He could not but speak the things which he had seen and heard, and even invite all the world to taste and see how good the Lord was.

He began first with his relations, begging and wooing of them to think of their precious and immortal souls, and to lay in speedy provisions for a death-bed and eternity. Oh ! with what compassion did he plead the cause of Christ with their souls ; what pathetic expressions did he use ; what vehement expostulations ; how frequent, how particular in his applications to them. O, with what gravity and majesty would he speak of the mysteries of the gospel !

Read what his language was when he was between

eighteen and nineteen years old, in a letter to an ancient minister that he stood related to, who at that time walked very heavily:—

HIS LETTER.

“REVEREND SIR,

“THERE are two things, the want of which I have had experience of in your family, though not in every degree; yet in that intenseness of degree wherein they ought to be: which are, the real power of godliness and religion. And then that which is the fruit of the former,—that cheerfulness, delight, spiritual joy, and serenity of mind, which is to be had in religion, and nowhere else; and that not in religion in its weakest degrees, but in a real vigour, power, and life, and in a more close constant walking with God; from a tender sense of the worth of souls, especially those of your family. And knowing the duty which my relation to it doth lay upon me, and having confidence of their well acceptance of it, I have undertaken to open my thoughts unto them.

In most families in England I fear there is neither the form nor the power of godliness, where there is no fear of God, no regard of him, no acting under him, or in reference to him. These are, in my opinion, twice dead; nay, not so much as having the dead carcass of religion: objects of pity they are, and O, how few are there that spend one compassionate thought upon them!

“Others there are who, some way or other, it may

be from tradition from good parents, it may be from knowing the fashion of those in their rank, it may be from the frequent inculcation of good instructions from Christian friends or godly ministers, or some struggling eruptions of conscience, have gotten the outward husk or shell of religion, without any kernel or solidity at all. And this generation doth usually trust to this their religion, that it will bring them to a place like a sleeping place in heaven, or keep them out of hell, though they live without God in the world. These are poor creatures too, making haste to their own destruction, and know it not, yea, thinking that they are in a fair way for heaven. Oh ! that there were never a family to which we are related, which gave too sad cause of fear, that it were in such a case, or near such a case as this is !

“ A third sort of people there are (and but a few of these neither) which have the reality of religion, but yet in much weakness, coldness, faintness, dimness, and intermission ; like Nilus's brood, above half mad still ; beginning to have some life in their head, a little in their heart, but the feet of their affections and actions have little or no motion. And where shall we find a Christian that is got any higher than this, yea, that doth in good earnest strive to get any higher ? Now there are higher attainments to be reached after ; there is a having our conversation in heaven while we are upon earth : neither doth this consist in some weak discourses about God, heaven, and the things of religion ; it consists not in the

mere praying twice a day, and in keeping the sabbath in an usual manner in its order ; it consists not in a few thoughts of religious objects coming into the mind in a common way, and as easily lost as got. But true religion raiseth up his soul to longings, hungerings, and thirstings, not without some enjoyments. Religion in power is to act for God with strength, vigour, earnestness, intenseness, delight, cheerfulness, serenity, and calmness of mind. The fruits of the spirit are joy in the Holy Ghost and peace : fear, disquiet, and terrors, are usually the introduction to a better state, but they are not of the essentials of religion, yea, the contrary frame of spirit is to be striven for.

“ To speak yet more plainly, and to tell you, honoured Sir, what my fears and jealousies are. With reverence to yourself, and tender affection unto all your family, I fear that you yourself are subject to too many desponding melancholy thoughts : the causes whereof give me leave with submission to guess at. The first I think may be your reflecting on your entering upon the ministry without that reverence, care, holy zeal for God, love to Christ, and compassion to souls, which is required of every one that undertakes that holy office ; it may be there was rather a respect to your own living in the world than of living to God in the world ; be it thus, be it not as bad, or be it worse, the remedy is the same. These have a wounding power in them, which will be felt to be grievous, when felt as they are in them-

selves ; but continual sorrow and sad thoughts do keep this wound open too long, and are not available to the having of it cured. Wounds indeed must be first opened that they may be cleansed, they must be opened that their filth may be discovered in reference to purging and healing ; but no longer than the Balm of Gilead is to be applied, that they may be healed. And when Christ is made use of aright, he leaveth joy and comfort, yea, a constant humility of spirit is no way inconsistent with this peace of God.

“ A second cause of your heaviness may be a sense of the state of the people which God hath committed to you, and indeed, who can but mourn over people in such a condition ? Objects of pity they are, and the more because they pity not themselves. I have often wrestled with God, that he would direct you in what is your duty concerning them, which I persuade myself is your earnest request. Now, if after your serious examining of yourself what your conscience doth conclude to be your duty, you do it, and see you do it, you are then to rest upon God for his effectual working. Let not any think to be more merciful than God, for wherein he doth, he goeth beyond his bounds ; and this is no more cause of heaviness to you, than the opposition that the apostles found at any time was, who notwithstanding rejoiced in tribulation.

“ Another cause of heaviness may be what divisions are between yourself and some of your relations. O that a spirit of meekness and wisdom might remove

all cause of sorrow for that. But were the power of godliness more in hearts and families, all the causes of such trouble would soon be removed ; there would be less that would deserve reprehension, and there would be a fittedness of spirit to give and bear reproof ; to give in meekness and tenderness, and to bear in humility, patience, and thankfulness. Some cares and thoughts you may have concerning your family when you are gone : but let faith and former experience teach you to drive away all such thoughts. Your constitution and solitariness may also be some cause of melancholy ; but there is a duty which, if it were exercised, would dispel all ; which is heavenly meditation, and contemplation of the things which true Christian religion tends to. If we did walk closely with God one hour in a day in this duty, O what influence would it have into the whole day besides ; and duly performed, into the whole life. This duty, with the usefulness, manner, and directions, &c., I knew, in some measure, before, but had it more pressed upon me by Mr. Baxter's 'Saints' Everlasting Rest,' that can scarce be over valued, for which I have for ever to bless God. As for your dear wife, I fear the cares and troubles of the world take off her mind too much from walking with God so closely as she ought to do, and from that earnest endeavour after higher degrees of grace. I commend, therefore, to her and all, this excellent duty of meditation ; it is a bitter, sweet duty,—bitter to corrupt nature, but sweet to the regenerate part, if performed.

I entreat her and yourself, yea, charge it upon you with humility and tenderness, that God have at least half an hour allowed him in a day for this exercise. Oh, this most precious soul-raising, soul-ravishing, soul-perfecting duty!—Take this from your dear friend, as spoke with reverence, and real love, and faithfulness. My fear and jealousy lest I should speak in vain, maketh me say again : for God by me doth charge this upon you.

“One more direction let me give, that none in your family satisfy themselves in family prayer : but let every one, twice a day if it may be possible, draw near to God in secret duty. Here secret wants may be laid open ; here great mercies may be begged with great earnestness ; here what wanderings and coldness were in family duty, may be repented and amended. This is the way to get seriousness, reality, sincerity, cheerfulness in religion : and thus the joy of the Lord may be your strength. Let those who know their duty do it ; if any think it not a necessary duty, let them fear lest they lose the most excellent help for a holy, useful, joyful life, under the assistance of God’s Spirit, whilst they neglect that which they think unnecessary. Take some of these directions from sincere affection, some from my own experience, and all from a real and compassionate desire of your joy and comfort. The Lord teach you in this and in the rest. I entreat you never to rest labouring still on, till after the foretastes of his comforts in this life, you have attained to true spiritual

joy and peace in the Lord. The God of peace give you this direction and perfection in eternal life, in the enjoying of infinite holiness, purity, and excellency, through Christ. Thus praying, I rest ——."

In another letter to a reverend friend, that had the care of many children, he thus adviseth:—

"SIR,

"YOUR charge is great upon a temporal account, but greater upon a spiritual; many souls being committed to your charge. Out of an earnest desire of the good of souls, and your own joy and peace, I importunately request that you should have a great care of your children, and be often dropping in some wholesome admonitions; and this I humbly, with submission to your judgment in it, commend to you; not to admonish them always together, but likewise privately one by one, not letting the rest know of it. Wherein you may please to press upon them their natural corruption, their necessity of regeneration, the excellency of Christ, and how unspeakably lovely it is to see young ones setting out for heaven. This way I think may do most good, having had experience of it myself in some small measure. God grant that all may work for the edifying of those who are committed to you. I leave you under the protection of him that hath loved us, and given himself for us ——."

Thus you see how he seemed swallowed up with the affairs of another world.

CHAPTER III.

HIS CARRIAGE WHEN FELLOW OF THE COLLEGE, AT TWENTY YEARS OF AGE.

WHEN he was about twenty years old, he was made Fellow of the College, which did not a little advance those noble projects which he had in his head, for the promoting of the interest of the Lord Christ. Then how sweetly would he insinuate into the young ones, desiring to carry as many of them as possibly he could along with him to heaven. Many attempts he made upon some of the same house, that he might season them with grace, and animate and encourage those who were looking towards heaven. And as for his own relations, never was there a more compassionate and tender-hearted brother. How many pathetic letters did he send to them ! and how did he follow them with prayers and tears, that they might prove successful ; how frequently would he address himself to them in private ! and how ready to improve providences and visits, that he might set them home upon them ! How excellently would he set forth the beauty of Christ ! He earnestly would persuade them to enquire into the state of their souls. How would he endeavour to bring them off from sandy foundations, and resting upon their own righteousness ! In a word, he was scarce content to go to heaven without, and through mercy he was very successful among, his own relations ; and the whole

family soon savoured of his spirit. How were the children put upon getting choice scripture and their catechisms, and engaged in secret prayer and meditation ! Father, mother, brethren, sisters, boarders, were the better for his excellent example and holy exhortations. He was a good nurse, if not a spiritual father, to his natural father, as you may read afterwards ; and some of his brethren have cause to bless God for ever, that ever they saw his face, and heard his words, and observed his conversation, which had so much of loveliness and beauty in it, that it could not but commend religion to any one that did take notice of it. He could speak in St. Paul's words : " Brethren, my heart's desire and prayer to God for you all is, that you may be saved."

Read what his heart was, in these following lines :

" Distance of place cannot at all lessen that natural bond whereby we are conjoined in blood ; neither ought it lessen that of love. Nay, where true love is, it cannot ; for love towards you I can only say this,—that I feel it better than I can express it ; as it is wont to be with all affections. But love felt and not expressed is little worth : I therefore desire to make my love manifest in the best way I can. Let us look upon one another, not as brethren only, but as members of the same body whereof Christ is the head. Happy day will that be, wherein the Lord will discover that union ; let us, therefore, breathe and hunger after this, so that our closed knot may

meet in Christ : if we are in Christ, and Christ in us, then we shall be one with one another. This I know, you cannot complain for want of instruction : God hath not been to us a dry wilderness or a barren heath ; you have had line upon line, and precept upon precept ; he hath planted you by the rivers of water : it is the Lord alone, indeed, who maketh fruitful ; but yet we are not to stand still and do nothing. There is a crown worth seeking for ; seek therefore, and that earnestly. Oh ! seek by continual prayer ; keep your soul in a praying frame ; this is a great and necessary duty, nay, a high and precious privilege. If thou canst say nothing, come and lay thyself in an humble manner before the Lord. You may believe me, for I have, through mercy, experienced what I say. There is more sweetness to be got in one glimpse of God's love, than in all that the world can afford. Oh ! do but try ; oh ! taste and see how good the Lord is. Get into a corner, and throw yourself down before the Lord, and beg of God to make you sensible of your lost, undone state by nature, and of the excellency and necessity of Christ. Say, Lord give me a broken heart, soften and melt me. Anything in the world, so I may be but enabled to value Christ, and be persuaded to accept of him, as he is tendered in the gospel. Oh ! that I may be delivered from the wrath to come ! Oh ! a blessing for me, even for me. And resolve not to be content till the Lord has, in some measure, answered you. Oh ! my bowels yearn towards you ; my heart works.

Oh ! that you did but know with what affection I write now to you, and what prayers and tears have been mingled with these lines ! The Lord set these things home, and give you an heart to apply them to yourself ; the Lord bless all the means that you enjoy, for his blessing is all in all. Give me leave to deal plainly, and to come yet a little closer to you, for I love your soul so well, that I cannot bear the thoughts of the loss of it. Know this, that there is such a thing as the new birth ; and except a man be born again, he cannot enter into the kingdom of heaven : God's favour is not to be recovered without it. This new birth hath its foundation laid in a sense of sin, and a godly sorrow for it, and a heart set against it ; without this there can be no salvation. Look well about you, and see into yourself, and thou wilt see that thou art at hell's mouth without this first step, and nothing but free grace and pure mercy is between you and the state of the devils. The Lord deliver us from a secure, careless heart ! Here you see a natural man's condition. How darest thou then lie down in security ? Oh ! look about for your soul's sake. What shall I say, what shall I do to awaken your poor soul ? I say again, without repentance there is no remission ; and repentance itself may lose its labour if it be not in the right manner. Even tears, and groans, and prayers, will not do without Christ. Most, when they are convinced of sin, and are under fears of hell, run to duty and reform something, and thus the wound is healed,

and by this thousands fall short of heaven. For if we be not brought off from ourselves and our righteousness, as well as our sins, we are never like to be saved. We must see an absolute need of a Christ, and give ourselves up to him, and count all but dung and dross in comparison of Christ's righteousness. Look, therefore, for mercy only in Christ ; for his sake rely upon God's mercy. The terms of the gospel are, repent and believe. Gracious terms ! Mercy for fetching ; nay, mercy for desiring ; nay, for nothing but receiving. Dost thou desire mercy and grace ? I know thou dost ; even this is the gift of God to desire : hunger after Christ, let desires put you upon endeavour, the work itself is sweet ; yea, repentance and mourning itself hath more sweetness in it than all the world's comforts. Upon repentance and believing, comes justification ; after this, sanctification, by the Spirit dwelling in us. By this we come to be the children of God—to be made partakers of the Divine nature—to lead new lives—to have a suitableness to God. It is unworthy of a Christian to have such a narrow spirit as not to act for Christ with all one's heart and soul, and strength, and might. Be not ashamed of Christ, be not afraid of the frowns and jeers of the wicked. Be sure to keep a conscience void of offence, and yield by no means to any known sin ; be much in prayer, and in secret prayer, and in reading the Scriptures. Therein are laid up the glorious mysteries which are hid from many eyes. My greatest desire is, that God would

work his own great work in you. I desire to see you not as formerly, but that the Lord would make me an instrument of your soul's good, for which I greatly long."

CHAPTER IV.

HIS PARTICULAR ADDRESSES TO HIS BRETHREN, FOR THEIR SOULS' GOOD, AND THE SUCCESS THEREOF.

He wrote many letters of this nature, and desired oftentimes to be visiting his brethren, that he might particularly address himself to them, and see what became of his letters, prayers, and tears ; and he was very watchful over them, ready to reprove and convince them of sin, and ready to encourage any beginnings of a good work in them. To instance in a particular or two :—

One time, perceiving one of his brothers asleep at prayer in the family, he presently took occasion to shew him what a high contempt it was to God, what a little sense such a man must have of his own danger, what dreadful hypocrisy, what a miracle of patience that he was not awakened in flames. After he had been awhile affectionately pleading with him, it pleased the Lord to strike in with some power, and to melt and soften his brother's heart when he was about eleven years old, so that it was to be hoped that then the Lord began savingly to work upon the

heart of that child ; for from that time forward a considerable alteration might be discerned in him :—when he perceived it, he was not a little pleased. This put him upon carrying on the work, that conviction might not wear off till it ended in conversion. To this end he wrote to him, “to put him in mind of what God had done for his soul : begging of him not to rest satisfied till he knew what a thorough change and effectual calling meant. I hope,” said he, “that God hath a good work to do in you, for you, and by you ; yea, I hope he hath already begun it. But Oh ! take not up with some beginnings, faint desires, lazy seekings. Oh ! remember your former tears ; one may weep a little for a sin, and yet go to hell for sin ; many that are under some such work, shake off the sense of it, murder their convictions, and return again to folly. Oh ! take heed, if any draw back, the Lord will take no pleasure in them ; but I hope better things of you.”

He would also observe how his brethren carried it after duty, whether they seemed to run presently to the world with greediness, as if duty were a task, or whether there seemed to be an abiding impression of God, and the things of God, upon them.

His vehement love and compassion to souls may be further judged of by these following expressions, which he used to one of his relations. After he had been speaking how infinitely it was below a Christian to pursue with greediness the things which will be but as gravel in the teeth, if we mind not the rich

provision which is in our Father's house : "Oh ! what folly is it to trifle in the things of God ! But I hope better things of you : did I not hope, why should I not mourn in secret for you as one cast out among the dead ? Oh what should I do for you but pour out my soul like water, and give my God no rest till he should graciously visit you with his salvation ; till he cast you down and raise you up, till he wound you and heal you again !"

Thus what with holy example, warm and wise exhortations, prayers, tears, and secret groans, somewhat of the beauty of religion was to be seen in the family where he lived.

CHAPTER V.

HIS GREAT LOVE TO AND FREQUENCY IN THE DUTY OF PRAYERS : WITH HIS REMARKABLE SUCCESS.

HE was mighty in prayer, and his spirit was oftentimes so transported in it, that he forgot the weakness of his own body, and of others' spirits. Indeed, the acquaintance that he had with God was so sweet, and his converse with him so frequent, that when he was engaged in duty, he scarce knew how to leave that which was so delightful and suited to his spirit. His constant course for some years was this : he prayed at least three times a day in secret, sometimes seven times ; twice a day in the family or college :

and he found the sweetness of it beyond imagination, and enjoyed wonderful communion with God, and tasted much of the pleasantness of a heavenly life. And he could say by experience, that the ways of wisdom were ways of pleasantness, and all her paths peace. He knew what it was to wrestle with God, and was come to that pass, that he could scarce come off his knees without his Father's blessing. He was used to converse with God with a holy familiarity as a friend, and would upon all occasions run to him for advice, and had many strange and immediate answers of prayer : one of which I think it not altogether impertinent to give the world an account of.

His honoured father, Mr. William Janeway, minister of Kelshall, in Hertfordshire, being sick, and being under somewhat dark apprehensions as to the state of his soul, he would often say to his son John : " Oh, John ! this passing upon eternity is a great thing ; this dying is a solemn business, and enough to make any one's heart ache, that hath not his pardon sealed, and his evidences for heaven clear. And truly, son, I am under no small fears as to my own estate for another world. Oh, that God would clear his love ! Oh, that I could say cheerfully, I can die ; and upon good grounds be able to look death in the face, and venture upon eternity with well grounded peace and comfort ! "

His sweet and dutiful son made no suitable reply at present ; but seeing his dear father continuing under despondings of spirit, (though no Christians

that knew him but had a high esteem of him for his uprightness) he got by himself, and spent some time in wrestling with God upon his father's account, earnestly begging of God that he would fill him with joy unspeakable in believing, and that he would speedily give him some token for good, that he might joyfully and honourably leave this world to go, to a better. After he was risen from his knees, he came down to his sick father, and asked him how he felt himself. His father made no answer for some time, but wept exceedingly, (a passion that he was not subject to,) and continued for some considerable time in extraordinary passion of weeping, so that he was not able to speak. But, at last, having recovered himself, with unspeakable joy he burst out into such expressions as these : " Oh, son ! now it is come, it is come, it is come. I bless God I can die : the Spirit of God hath witnessed with my spirit that I am his child. Now I can look upon God as my dear Father, and Christ as my Redeemer : I can now say, this is my friend, and this is my beloved. My heart is full, it is brim full, I can hold no more. I know now what that sentence means,—The peace of God which passeth understanding. I know now what that white stone is whereon a new name is written, which none know but they which have it. And that fit of weeping which you saw me in, was a fit of overpowering love and joy, so great that I could not for my heart contain myself ; neither can I express what glorious discoveries God hath made

of himself unto me. And had that joy been greater, I question whether I could have borne it, and whether it would not have separated soul and body. Bless the Lord, O my soul, and all that is within me bless his holy name, that hath pardoned all my sins, and sealed the pardon. He hath healed my wounds, and caused the bones which he had broken to rejoice. O, help me to bless the Lord ! he hath put a new song into my mouth. O, bless the Lord for his infinite goodness and mercy ! O, now I can die ! it is nothing ; I bless God I can die. I desire to be dissolved, and to be with Christ." You may well think that his son's heart was not a little refreshed to hear such words, and to see such a sight, and to meet the messenger that he had sent to heaven returned back again so speedily. He counted himself a sharer with his father in his mercy, and it was upon a double account welcome, as it did so wonderfully satisfy his father ; and as it was so immediate and clear in answer of his own prayers, as if God had from heaven said unto him, Thy tears and prayers are heard for thy father ; thou hast, like a prince, prevailed with God : thou hast got the blessing ; thy fervent prayers have been effectual ; go down and see else.

Upon this, this precious young man broke forth into praises, and even into another ecstasy of joy, that God should deal so familiarly with him : and the father and son together were so full of joy, light, life, love, and praise, that there was a little heaven

in the place. He could not then but express himself in this manner. "Oh, blessed, and for ever blessed, be God for his infinite grace! Oh, who would not pray unto God! Verily he is a God that heareth prayers, and that my soul knows right well!" And then he told his joyful father how much he was affected with his former despondings, and what he had been praying for just before, with all the earnestness he could for his soul, and how the Lord had immediately answered him. His father hearing this, and perceiving that his former comforts came in a way of prayer, and his own child's prayer too, was the more refreshed, and was the more confirmed, that it was from the Spirit of God, and no delusion. And immediately, his son standing by, he fell into another fit of triumphing joy, his weak body being almost ready to sink under that great weight of glory that did shine in so powerfully upon his soul. He could then say, Now let thy servant depart in peace, for my eyes have seen thy salvation. He could now walk through the valley of the shadow of death, and fear no evil. Oh, how sweet a thing is it to have one's interest in Christ cleared; how comfortable to have our calling and election made sure! How lovely is the sight of a smiling Jesus when one is dying! How refreshing is it, when heart, and flesh, and all, are failing, to have God for the strength of our heart, and our portion for ever! Oh, did the foolish, unexperienced world, but know what these things mean—did they but understand

what it is to be solaced with the believing views of glory, to have their senses spiritually exercised ; could they but taste and see how good the Lord is, it would soon cause them to disrelish their low and brutish pleasures, and look upon all worldly joys as infinitely short of one glimpse of God's love ! After this, his reverend father had a sweet calm upon his spirits, and went in the strength of that provision, that rich grace laid in, till he came within the gates of the New Jerusalem ; having all his graces improved, and shewed so much humility, love to, and admiration of God, contempt of the world, such prizing of Christ, such patience as few Christians arrive to, especially his faith, by which, with extraordinary confidence, he cast his widow and eleven fatherless children upon the care of that God who had fed him with this manna in his wilderness state. The benefit of which faith all his children, (none of which were in his life-time provided for) have since to admiration experienced. And it is scarce to be imagined how helpful this his precious son, John Janeway, was to his father by his heavenly discourse, humble advice, and prayers. After a four months' conflict with a painful consumption, and hectic fever, his honoured father sweetly slept in Jesus.

CHAPTER VI.

HIS CARE OF HIS MOTHER, AND OTHER RELATIONS, AFTER
HIS FATHER'S DEATH.

AFTER the death of his father, he did what he could to supply his absence, doing the part of husband, son, brother ; so that he was no small comfort to his poor mother in her disconsolate state, and all the rest of his relations that had any sense of God upon their spirits. To one of which he thus addressed himself, upon the death of a sweet child :—

“Daily observation, and every man's experience gives sufficient testimony to it, that afflictions, of what kind soever, by how much the seldomer they are, the more grievous they seem. We have of a long time sailed in the rivers of blessings, which God hath plentifully poured forth among us : now if we come where the waves of affliction do but a little more than ordinarily arise, we begin to have our souls almost carried down with fears and griefs ; yea, the natural man, if not counter-powered by the Spirit of God, will be ready to entertain murmuring and repining thoughts against God himself. Whereas, if all our life had been a pilgrimage full of sorrows and afflictions (as we deserved,) and had but rarely been intermingled with comforts, we should have been more fitted to bear afflictions. Thus it is naturally : but we ought to counter-work against the stream of nature, by a new principle wrought in

us, and whatsoever nature doth err in, grace is to rectify. And they upon whom grace is bestowed, ought to set grace on work : for wherefore is grace bestowed, unless that it should act in us ? It hath pleased the Lord to make a breach in your family ; —there where the knot is fastest tied : when it is disunited the change becomes greatest, and the grief is the more enlarged. So that herein you who are most moved, are most to be excused and comforted : the strength of a mother's affections, I believe, none but mothers know ; and the greatest affections, when they are disturbed, breed the greatest grief. But when afflictions come upon us, what will be our duty ? Shall we then give ourselves up to be carried away with the grieving passions ? Shall we, because of one affliction, cause our souls to walk in sadness all our days, and drive away all the light of comfort from our eyes, by causing our souls to be obscured under the shades of melancholy ? Shall we quarrel with our Maker, and call the wise, righteous Judge to our bar ? Doth he not punish us less than we deserve ? Is there not mercy and truth in all his dispensations ? Shall we, by continual sorrow, add affliction to affliction, and so become our own tormentors ? Are we not rather under afflictions, to see if any way we may find a glimpse of God's love shining in towards us, and so to raise up our souls nearer God. Is there not enough in God and the holy Scriptures to bear up our spirits under any afflictions, let them be never so great ? What do

you say to that word : Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Though all earthly comforts were fled away, and though you could see no light from any of these things below ; yet if you look upward to God in Christ, there is comfort to be found, —there is light to be espied : yea, a great and glorious light, which, if we can rightly discern, it would put out the light of all lower comforts, and cause them to be vilely accounted of. But alas ! alas ! those heavenly comforts, though they are in themselves so precious, and if really and sensibly felt, able to raise a man's soul from earth ; yea from hell to the foretaste of heaven itself, yet, for want of a spiritual sense, they are by most of the world undervalued, slighted, and thought to be but fancies. Nay, let me speak freely : Christians themselves, and those that we have cause to hope are men of another world, and truly born again, yet for want of a spiritual quickness in this spiritual light and sense, these comforts are too lowly and meanly esteemed of.

“It is a spiritual sense that enableth a Christian to behold a glorious lustre and beauty in invisibles, and raiseth the soul up to the gate of heaven itself ; and when he is there, how can he choose but look down with holy slighting and contempt upon the sweetest of all earthly enjoyments? How can he choose but think all creature-comforts but small,

compared with one look of love from Christ? This heavenly comfort was that which David did so much desire: 'Lord, lift thou up the light of thy countenance upon us,' was the language of his soul; and when this was come, how was his soul enlarged! 'Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.' He, then, that in afflictions would find comfort, must strive to see spiritual comforts to be the greatest, even that comfort which is from God, in the face of Jesus Christ; this, this will be a cordial. This will be as marrow and fatness to the soul. They who have interest in Christ, what need they be moved and discomfited with any worldly trouble? Is not Christ better than ten children? Is not his lovingkindness better than life? Is not all the world a shadow compared with one quarter of an hour's enjoyment of him, even on this side of glory, in some of his own ordinances? O, therefore, strive to get your interest in this comfort secured, and then all's well. He that hath Christ hath all things. If God be reconciled to you through him, then he will withhold no good thing from you.

"We poor foolish creatures do scarce know what is good for ourselves; but it's no small encouragement to the people of God that wisdom itself takes care of them, and one who loves them better than they love themselves, looks after them: and he hath given promise for it, that all shall work together for their good. And what better foundation of comfort can

there be in the whole world than this? Why may you not then say with the Psalmist, 'Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God:' let not your soul sink under afflictions, for what reason have you to be discomforted under them? Can you gather from thence, that the Lord doth not love you? No, surely, but rather the contrary, 'for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' 'For what son is he whom the Father chasteneth not?' 'Wherefore lift up the hands which hang down, and the feeble knees.'

"Let this serve as a remedy against excessive grief. Get your love to God increased; which, if you do, the love of all other things will wax cold. And if you have given God your heart, you will give him leave to take what he will that is yours; and what he hath you will judge rather well kept than lost.

"Remember that Scripture, and let it have its due impression upon your spirit: 'He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.' O, labour to have your affections, therefore, more raised up to him who is most worthy of them; let him have the uppermost and greatest room in your heart, and let your love to all other things be placed in subjection to your love of God, be ruled by it, and directed to it. Be our earthly afflictions never so great, yet let this love to God

poise our souls, so that they may not be overweighed with grief on the one side, or stupidity on the other side. Again, let our souls be awed by that glorious power and omnipotency of God, who is able to do anything, and who will do whatsoever pleaseth him, both in heaven and in earth ; ~~and~~ whose word, and for whose glory, all things that are were made. And what are we poor creatures, that we should dare to entertain any hard thought of this God ? 'Tis dangerous contending with God. Let us learn that great lesson of resigning up ourselves, and all we have, to God ; let us put ourselves, as instruments, into the hands of the Lord, to do what he pleaseth with us ; and let us remember that it was our promise and covenant with God, to yield up ourselves to him, and to be wholly at his disposal. The soul is then in a sweet frame, when it can cordially say, 'It is the Lord : let him do what seemeth him good.' 'Not my will, but thine be done.' Again, let us know, that though we cannot always see into the reasonableness of the ways of God, (for his ways are often in the thick cloud, and our weak eyes cannot look into those depths in which he walketh,) yet all the ways of God are just, holy, and good. Let us, therefore, have a care of so much as moving, much more of entertaining any unworthy thoughts, against God : but let us submit willingly to the yoke which he is pleased to lay upon us, lest he break us with his terrible judgments. And now it hath seemed good to

God to lay this stroke upon you, I pray, labour rightly to improve it ; and let this trial prepare you for greater. And, seeing the uncertainty of all worldly things, endeavour, with all your might, to get your heart above them ; and I beseech the Lord, who is ~~the~~ Great Physician of souls, and knows how to apply a salve to every sore of his, to comfort you with his spiritual comforts, that he would favourably shine upon you, and receive you into a nearer union and communion with himself. Into his hands I commit you, with him I leave you, praying that he would make up all in himself."

He was an excellent example to his younger brethren ; and his wise instructions, and holy practices, did not a little influence them. He was a prudent counsellor, and an assistant, that could not well be spared, to his elder brother ; who was not a little sensible of that personal worth that was in his younger brother, whom he would prefer before himself, as one whom he judged God had honoured with far greater parts, graces, and experiences, than himself. The younger also did as humbly and heartily respect and honour him, as a serious Christian, a minister, and his elder brother, who had obliged him with more than ordinary kindness.

When he was but young, yet he began to be taken notice of by ancient ministers and Christians ; though his modesty was so great, that his huge parts were not a little obscured thereby ; and his vast

worth was so ballasted with humility, that he made no great noise in the world, and most were ignorant of his singular worth. A wise man that was intimately acquainted with him, would say of him, that he was like deep waters that were most still,—a man of hidden excellency. There were few ~~that~~ knew how close he walked with God, and at what high rate he lived, and how great a trade he drove for the riches of that other world. All which he laboured, as much as might be, to conceal.

CHAPTER VII.

HIS RETURN TO KING'S COLLEGE AFTER HIS FATHER'S DEATH.

HIS HOLY PROJECTS FOR CHRIST AND SOULS.

WHEN his father was dead, he returned again to King's College, and was a member of a secret cabal, which began to carry on noble projects for Christ and souls, and to plot how they might best improve their gifts and graces, so as that they might be most serviceable to God and their generation. Their custom was frequently to meet together, to pray and to communicate studies and experiences, and to handle some question of Divinity, or in some scholastic way to exercise the gifts which God had given them. Some of this company did degenerate, but others lived to let the world understand, that what they did was from a vital principle: amongst whom, this young man was none of the least, who had a design upon

some of the juniors, to engage them, if possible, before they were ensnared by wicked company, when they came fresh from school. After some time, most of his dear companions were transplanted either into gentlemen's families or livings; and this Mr. Janeway, being one of the youngest, was, for awhile, left alone in the college. But he, wanting the comfortable diversion of suitable, godly society, fixed so intensely upon his studies, that he soon gave such a wound to his bodily constitution, that it could never thoroughly be healed.

CHAPTER VIII.

HIS DEPARTURE FROM THE COLLEGE, TO LIVE IN DR. COX'S FAMILY.

AFTER awhile, Dr. Cox, wanting a tutor for his son in his house, sent to the Provost of the College, to make choice of a man of true worth for him: in answer to whose request, the Provost was pleased to send Mr. Janeway, who did neither shame him that preferred him, nor disappointed the expectations of him that entertained him; but by his diligence, profound learning, and success in his undertaking, did not a little oblige the relations of his pupil. But his pains were so great, and his body so weak, that it could not longer bear up under such work; so that he was forced to ask leave of the doctor, to try whether the change of the air might not contribute somewhat.

to the mending the temper of his body, which now began sensibly to decay.

Whilst he was in that family, his carriage was so sweet and obliging, and his conversation so spiritual, that it did not a little endear his presence to them : so that I question not but some of that family will carry a sweet remembrance of him along with them to their graves : and I oft heard him owning the goodness of God to him, in the benefit that he got, by the graces and experiences of some Christians, in, and relating to, that family, whose tender love to him he did gratefully resent upon his death-bed.

CHAPTER IX.

HIS RETIREMENT INTO THE COUNTRY ; AND HIS FIRST SICKNESS.

HE now leaves the doctor's house, and retires himself into the country, to his mother and eldest brother, who did not spare to use their utmost diligence and tenderness to recruit the decays of nature ; but hard study, frequent and earnest prayers, and long and intense meditations, had so ruined this frail tabernacle, that it could not be fully repaired : yet, by God's blessing upon care and art, it was underpropped for some time.

Whilst he was in this declining condition, in which he could have little hopes of life, he was so far from

being affrighted, that he received the sentence of death in himself with great joy, and wrote to his dearest relations to dispose them to a patient compliance with such a dispensation as might separate him and them for awhile. And to wean their affections from him, he solemnly professed, that as for himself he was ashamed to desire and pray for life. "Oh," saith he, "is there anything here desirable than the enjoyment of Christ? Can I expect anything below comparable to that blessed vision? O, that crown! that rest which remains for the people of God! and (blessed be God) I can say, I know it is mine. I know that when this tabernacle of clay shall be dissolved, that I have a house not made with hands; and therefore I groan, not to be unclothed, but to be clothed upon with Christ. To me to live is Christ, and to die is gain.

"I can now, through infinite mercy, speak in the apostle's language: 'I have fought a good fight, . . . I have kept the faith: Henceforth there is laid up for me a crown of righteousness.'"

When he perceived one of his nearest relations distressed at the apprehension of his death, he charged him not to pray for his life, except it were purely with a respect to the glory of God. "I wish," said he, "I beg you, to keep your minds in a submissive frame to the will of God concerning me. The Lord take you nearer to himself, that you may walk with him; to whom, if I go before, I hope you will follow after." Yet, after this, he was through mercy finely

recovered, and his friends were not without some hopes of his living to be eminently instrumental for God's glory in his generation.

After he was recovered in some measure, he fell again to his former practice of engaging deeply in the secret and great duties of religion ; he constantly engaged (except when God discharged him by sickness) in secret prayer, at least three times a day, sometimes seven times, yea, more. Besides family and college duties, which were before hinted, he set apart an hour every day for set and solemn meditation ; which duty he found unspeakably to improve his graces, and to make no small addition to his comforts. His time for that duty was most commonly in the evening, when he usually walked into the field, if the weather would permit ; if not, he retired into the church, or an empty, solitary room : where (observing his constant practice, that, if possible, I might be acquainted with the reason of his retiredness,) I once hid myself, that I might take the more exact notice of the intercourse that I judged was kept up between him and God. But O, what a spectacle did I see ! Surely, a man walking with God, conversing intimately with his Maker, and maintaining a holy familiarity with the great Jehovah. Methought I saw one talking with God ;—methought I saw a spiritual merchant in an heavenly exchange, driving a rich trade for the treasures of the other world. O, what a glorious sight it was ! Methinks I see him still. How sweetly did his face shine ! O, with

what a lovely countenance did he walk up and down; his lips going, his body oft reaching up, as if he would have taken his flight into heaven! His looks, smiles, and every motion, spake him to be upon the very confines of glory. O, had one but known what he was then feeding on! Sure, he had meat to eat which the world knew not of! Did we but know how welcome God made him when he brought him into his banqueting house. That which one might easily perceive his heart to be most fixed upon, was the infinite love of God in Christ to the poor lost sons and daughters of Adam. What else meant his high expressions? What else did his own words to a dear friend signify, but an extraordinary sense of the freeness, fulness, and duration of that love? To use his own words: "God," saith he, "holds mine eyes most upon his goodness—his unmeasurable goodness, and the promises which are most sure and firm in Christ. His love to us is greater, surer, fuller, than ours to ourselves. For when we loved ourselves so as to destroy ourselves, he loved us so as to save us."

CHAPTER X.

HIS EXHORTATION TO SOME OF HIS FRIENDS.

AND that he might engage others in more ardent affections to God, he put words into their mouths: "Let us then," saith he, "behold him, till our hearts

desire, till our very souls are drawn out after him, till we are brought to acquaintance, intimacy, delight in him! O, that he would love me! O, that I might love him! O, blessed are they that know him, and are known of him! It is good for me to draw near to God. 'A day in thy courts is better than a thousand.' 'My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh cryeth out for the living God.' O, that I were received into converse with him; that I might hear his voice, and see his countenance! For his voice is sweet, and his countenance is comely! O, that I might communicate myself to God, and that he would give himself to me! O, that I might love him! That I were sick of love, that I might die in love! That I might lose myself in his love, as a small drop in the unfathomable depth of his love! That I might dwell in his eternal love!" "O," saith he to a dear friend under some fears as to his state, "stand still and wonder; behold his love and admire: now, if never, yet consider what thou canst discover in this precious Jesus. Canst thou not see so much till thou canst see no more; not because of its shortness, but because of thy darkness?"

"Here's a sea; fling thyself into it, and thou shalt be compassed with the height, and depth, and breadth, and length of love, and be filled with all the fulness of God. Is not this enough? What wouldst thou have more? Fling away all besides God: God is portion enough, and the only proper

portion of the soul. Hast thou not tasted, hast thou not known, that his love is better than wine? Hast thou not smelt the savour of his precious ointments, for which the virgins love him? This, this is He who is altogether lovely. And while I write, my heart doth burn, and my soul is on fire, I am sick of love.

“Dear soul, come near and look upon his face, and see whether thou canst choose but love him. Fall upon him, embrace him, give him thy dearest, choicest love; all’s too little for him: let faith and love kiss him; you shall be no more bold than welcome. Fix thine eyes again and again upon him, and look upon his lovely, sweet, and royal face; till thou art taken with this beautiful person, who hath not his fellow upon the earth, his equal among the angels. Come near, still contemplate his excellency, review each part, and thou wilt find him to be made up of love: wind thy affections about him, bind thy soul to him with the cords of love. Thus thou shalt find a new life to animate thy soul; thou shalt then feel a new warmth to melt thy heart; a Divine fire to burn up corruption, and to break forth into a flame of heavenly love. Dwell in this love, and thou shalt dwell in God, and God in thee. But now, methinks, I see you almost all in tears, because thou feelest not such workings of love towards God. Weep on still, for love hath tears as well as grief; and tears of love shall be kept in his bottle, as well as they: yea, they shall be as precious jewels, and as

an excellent ornament. Hast thou felt such meltings of loving grief? Know that they are no other than the streams of Christ's love flowing to you, and through you, and from you to him again. And thus is Christ delighted in beholding of his own beauties, in his spouse's eye.

"I have prayed for a blessing for you, and on those related to you ; and if they prove of any power by the Spirit of God to you, it will be matter of joy and praise.—By your dear friend,

— "JOHN JANEWAY."

CHAPTER XI.

HIS TEMPTATIONS FROM SATAN.

THUS you have a taste of his spirit, and may perceive what it was that he had his heart most set upon, and what kept his graces in such vigour and activity, and how desirous he was that others should be sharers with him in this mercy. Yet, for all this, he had his gloomy days, and the sun was sometimes overcast ; his sweets were sometimes embittered with dreadful and horrid temptations. The devil shot his poisonous arrows at him ; yet, through the Captain of his salvation, he came more than a conqueror out of the field. He was, with Paul, many times lifted up into the third heaven, and saw and heard things unutterable ; but, lest he should be exalted above

measure, there was a messenger of Satan sent to buffet him.

It would make a Christian's heart even ache, to hear and read what strange temptations this gracious soul was exercised with. But he was well armed for such a conflict, having on the shield of faith, whereby he quenched the fiery darts of that wicked one. Yet this fight cost him the sweating of his very body for agonies of spirit, and tears and strong cries to heaven for fresh help. As for himself, he was wont to take an arrow out of God's quiver, and discharge it by faith and prayer, for the discomfiture of his violent enemy, who at last was fain to fly.

These temptations and conflicts with Satan, did not a little help him afterwards in his dealings with one that was sorely afflicted with temptations of the like nature. And because I judge it of singular use to tempted ones, and find very many of late to be exercised in this kind, I shall insert a letter of his, suitable to all Christians in the like case.

A LETTER OF MR. JOHN JANEWAY'S.

"DEAR FRIEND,

"YOUR letters are bitter in the mouth, but sweet in the belly ; they contain matter of joy, under a dismal aspect ; they are good news, brought by a messenger in mourning. I had rather hear of that which is matter of substantial, real joy, though mixed with many sighs, and interrupted with many groans and sobs, than of that laughter in the midst of which the heart is sad.

“ You say that you are troubled with blasphemous thoughts : so then, though they are blasphemous, yet they are your trouble ; and thoughts they are too, and that neither sent for, nor welcome ; and so are not assented to in your mind. What then shall we think of them ? If they were of your own production, your heart would be delighted in its own issue ; but you do nothing less. Sure then, they are the injections of that wicked one, who is the accuser of the brethren, and the disturber of the peace of the people of God. But doth Satan use to employ those weapons but against those that he is in some fear of losing ? He is not wont to assault and fight against his surest friends in this manner. Those that he hath fast in his own possession, he leads on as softly and quietly as he can ; fearing lest such disturbance should make them look about them, and so they should awake and see their danger : but as for those that have in some measure escaped his snares, he follows them hard, with all the discouragements he can. Surely, these things can be no other but a bitter relish of those things, which you know to be bitter after that you have tasted the honey and the honey-comb ; after you have seen how good the Lord is. What then shall I call these motions of your mind ? They are the soul’s loathing the morsels which Satan would have it to swallow down : yea, they are the soul’s striving with Satan, whilst he would ravish the spouse of Jesus. And let the enemy of all goodness know, that he shall, ere long,

pay dearly for such attempts. But you will say, if these horrible thoughts be not your sin, yet they are your trouble and misery, and you desire to be free from them ; and the most loyal and loving spouse had rather be delivered from those assaults. But you will ask, how shall I get free from them ? First, see that you possess your soul in patience : and know this, that God hath an over-ruling in all this ; and wait upon him, for he can and will bring forth good out of all this seeming evil. At present you are in the dark, and see no light : yet trust in the Lord and stay yourself upon your God. Can Christ forget the purchase of his own blood, the price of his soul, those whom he hath so intimately endeared to himself ? Can a mother forget her sucking child ? Yet, God cannot forget his. God hath loving and gracious intents in all this, and his bowels yearn towards his. Yea, our Saviour suffers with us, through his ardent love, by sympathy, as well as he hath suffered for us. But for your being be rid of these thoughts, you know who hath all power in his hand, who doth employ this power in a way of love towards his. This power is made yours through the prayer of faith : but for your own work do this.

“ *First.*—Let no such thoughts have any time of abode in your mind, but turn them out with all the loathing and abhorrence you can : but not with so much trouble and disturbance of mind as I believe you do. For by this the devil is pleased, and he makes you his own tormentor.

"Secondly.—Always then divert your thoughts to some good thing, and let those very injections be constantly the occasion of your more spiritual meditation. Think the quite contrary, or fall a praying with earnestness : and the devil will be weary if he find his designs thus broken, and that those sparks of hell, which he struck into the soul to kindle and inflame corruption, do put warmth into grace, and set faith and prayer a working ; when he perceives, that what he intended as water to cool your love to God, proves like oil, to make it flame the more vehemently, he will be discouraged. Thus resist him, and he will flee from you.

"Thirdly.—Consider that this is no new thing ; for we are not in this, ignorant of Satan's wiles, that if any soul hath escaped out of the chains of darkness, if he will have heaven, he shall have it with as much trouble as the devil can lay on ; and if he and his had their wills, no good man should have one peaceable hour. But, blessed be God, for his everlasting and unchangeable love to his, that the devil cannot pluck us out of those Almighty arms, with which he doth embrace his dear children.

"Dear heart, my prayer for thee is, that God would give thee the peaceable fruit of righteousness, after all thy afflictions ; and that thou mayest come out of these trials, refined and purified, and more fit for thy Master's use, having this the end of all, to purge away thy dross, and take away thy sin.

"Thus hoping that, at the length, God will turn

thy mourning into joy, thy trouble into triumph, and all thy sorrows into a sure and stable peace, I leave you with him, and rest,

“Yours, in our dear Lord,

“JOHN JANEWAY.”

He was much afraid of any decays in grace, of apostacy, yea, of flatness of spirit, either in himself or others : and if he suspected anything of this nature in his nearest relations, he would do what he could possibly to recover them out of the snares of Satan, and to quicken them to higher and more noble, vigorous, spiritual acts of religion. He laboured to maintain a constant tenderness and sensibility upon his heart ; and to take notice of the least departure of his soul from God, or God's absenting of himself from the soul (which was an expression that was much in his mouth). He had a godly jealousy over his brothers, one of which was awaked by his serious and particular application of himself to him, when he was about eleven years old. But he knew that conviction and conversion are two things, and that many are somewhat affected by a warm exhortation, who quickly wear off those impressions, and return to their former trifling with God, and neglect of their souls. Wherefore, he desired to carry on the work that he had some hopes was well begun : he laboured to build sure, and build up ; that he might be rooted and grounded in the faith, steadfast and unmoveable, always abounding in the work of the

Lord. Wherefore he followed him, not only with private warnings, and frequent pathological counsels and directions, but with letters, one of which spoke in this language :—

ANOTHER OF HIS LETTERS OF PRIVATE WARNING AND
PATHETICAL COUNSEL.

“ You live in a place where strict and close walking with God hath few or no examples, and most are apt to be like their company ; and God’s own children are too apt to forget their first love. Our hearts are apt to be careless, and neglect our watch. We are ready to grow formal in duty, or less spiritual ; and then, it may be, less frequent ; and conscience is put off with some poor excuse : and thus religion withers, and one that seemed once a zealot may come to be a Laodicean ; and some that looked once as if they were eminent saints, may fall to just nothing. Its too common, to have a name to be alive and yet to be dead. Read this, and tremble lest it should be your case. When we are lazy and asleep, our adversary is awake ; when we are slothful and negligent, then he is diligent. I consider your age, I know where you dwell, I am not unacquainted with your temptations. Wherefore I cannot but be afraid of you, lest by both inward and outward fire the bush be singed ; though, if God be in it, it cannot be burnt up.

“ Give me leave to be in some measure fearful of you, and jealous over you, and to mind you of what

you know already. Principles of civility will be but as broken reeds to stay our souls upon, without those higher principles which are planted in the soul, by the working of the spirit of God. O, remember, what meltings sometimes you have had ; remember how solicitously you did enquire after Christ ; how earnestly you seemed to ask the way to Zion, with your face thitherward. O, take heed of losing those impressions you once had ; take not up with a slight work. True conversion is a great thing, and another kind of business than most of the world take it to be. O, therefore, be not satisfied with some convictions, taking them for conversion ; much less with resting in a formal, lifeless profession.

“There is such a thing as being almost a Christian ; nay, as drawing back unto perdition. And some that are not far from the kingdom of heaven, may never come there. Beware, lest you lose the reward. The promise is made to him that holdeth fast, and holdeth out unto the end, and overcometh.

“Labour to forget what is behind, and to press forwards toward things that are before. He that is contented with just grace enough to get to heaven, and escape hell, and desires no more, may be sure he hath none at all ; and is far from being made partaker of the Divine nature. Labour to know what it is to converse with God ; strive to do everything as in his presence ; design him in all ; act as one that stands within sight of the grave and eternity. I say again, do what you do, as if you were sure God

stood by and looked upon you, and exactly observed and recorded every thought, word, and action ; and you may very well suppose that, which cannot be otherwise.

“Let us awake, and fall to our work in good earnest : heaven or hell are before us, and death behind us. What, do we mean to sleep ! Dulness in God’s service is very uncomfortable, and at the best will cost us dear. And to be contented with such a frame, is a certain symptom of a hypocrite. O, how will such tremble when God shall call them to give an account of their stewardship, and tell them, they may no longer be stewards. Should they fall sick, and the devil and conscience fall upon them, what inconceivable perplexity would they then be in !

“O, live more upon invisibles, and let the thoughts of their excellency put life into your performances. You must be contented to be laughed at for preciseness and singularity. A Christian’s walking is not with men, but with God ; and he hath great cause to suspect his love to God, who doth not delight more in conversing with God, and being conformed to Him, than in conversing with the world, and being conformed to it.

“How can the love of God dwell in that man, who liveth without God in the world ? without both continual walking with him in his whole conversation, and those more peculiar visits of him in prayer, meditations, spiritual ejaculations, and other duties of religion ; and the workings of faith, love, holy

desires, delight, joy, and spiritual sorrow in them ? Think not, that our walking with God cannot consist with worldly business : yes, but religion makes us spiritual in common actions ; and there is not any action in a man's life, in which a man is not to labour to make it a religious act, by a looking to the rule in it, and eyeing of God's glory ; and thus he may be said to walk with God. To this we must endeavour to rise, and be never content, till we reach to it, and if this seems tedious, (as to degenerate nature it will,) we must know that we have so much of enmity against God still remaining, and are under depravation and darkness, and know not our true happiness. Such a soul is sick, and it hath lost its taste, which doth not perceive an incomparable sweetness in walking with God, without whom all things else under heaven are gall and bitterness, and to be little valued by every true Christian.

“ But we are all apt, even at the worst, to say, that we prefer God above all things ; but we must know, that we have very deceitful hearts. And those who, being enlightened, know for what high ends they should act, and what a fearful condition even a hazard in our case is ; these, I say, will not believe their own hearts, without diligent search and good grounds.

“ Rest not in any condition in which your security is not founded upon that sure bottom, the Lord Jesus Christ. Labour to attain to this, to love God for himself, and to have your heart naturalized and suited

to spiritual things. O, for a heart to rejoice and work righteousness! O, that we could do the will of God with more activity, delight, and constancy! If we did know more of God, we should love him more; and then God would still reveal more of himself to us, and then we should see more and more cause to love him, and wonder that we love him no more. O, this, this is our happiness, to have a fuller sight of God, to be wrapped up and filled with the love of Christ. O, let my soul for ever be thus employed! Lord, 'whom have I in heaven but thee? and there is none upon earth that I desire beside thee.'"

You hear what kind of language he spake; and you may easily perceive what it was that swallowed up his heart, and where his delight, treasure, and life was. O, how much do most of us, who go for Christians, fall short of these things! And how vast a distance between his experience and ours! And what reason have we to read these lines with blushing, and to blot the paper with tears! and to lay aside this book awhile, and to fall upon our faces before the Lord, and bemoan the cursed unsuitableness of our hearts unto God, and to bewail that we do so little understand what this walking with God, and living by faith, means! O, at what a rate do some Christians live; and how low, flat, and dull, are others! His love to Christ and souls, made him very desirous to spend and be spent in the work of

the ministry : accordingly, he did comply with the first loud and clear call to preach the everlasting gospel ; and though he was but about two-and-twenty years old, yet he came to that work like one that understood what kind of employment preaching was. He was a workman that needed not to be ashamed, that was thoroughly furnished for every good word and work : one that was able to answer gainsayers ; one in whom the Word of God dwelt richly ; one full of the spirit and power ; one that hated sin with a perfect hatred, and loved holiness with all his soul,—in whom religion in its beauty did shine ; one that knew the terrors of the Lord, and knew how to beseech sinners in Christ's stead to be reconciled unto God ; one that was a son of thunder, and a son of consolation. In a word, I may speak that of him which Paul spake of Timothy, that I knew none like-minded, that did naturally care for souls. And had he lived to have preached often, O, what use might such a man have been of in his generation. One, in whom learning and holiness did, as it were, strive which should excel. He never preached publicly but twice ; and then he came to it as if he had been used to that work forty years, delivering the Word of God with that power and majesty—with that tenderness and compassion—with that readiness and freedom, that it made his hearers almost amazed. He was led into the mystery of the gospel, and he spoke nothing to others but what was the language of his heart, and the fruit of great experience ; and

which, one might easily perceive, had no small impression first upon his own spirit.

His first and last sermons were upon communion and intimate converse with God, out of *Job* xxii. 21. A subject that few Christians under heaven were better able to manage than himself, and that scarce any could handle so feelingly as he; for he did for some considerable time maintain such an intimate familiarity with God, that he seemed to converse with Him as one friend doth converse with another. This text he made some entrance into whilst he was here; but the perfecting of his acquaintance with God, was a work fitter for another world.

He was one that kept an exact watch over his thoughts, words, and actions; and made a review of all that passed him, at least once a day, in a solemn manner. He kept a diary, in which he did write down every evening what the frame of the spirit had been all the day long, especially in every duty. He took notice what incomes and profit he received in his spiritual traffic, what returns from that far country, what answers of prayer, what deadness and flatness, and what observable providences did present themselves, and the substance of what he had been doing; and any wanderings of thoughts, inordinacy in any passion, which, though the world could not discern, he could. It cannot be conceived by them which do not practice the same, to what a good account did this return! This made him to retain

a grateful remembrance of mercy, and to live in a constant admiring and adoring of Divine goodness ; this brought him to a very intimate acquaintance with his own heart ; this kept his spirit low, and fitted him for free communications from God ; this made him more lively and active ; this helped him to walk humbly with God ; this made him speak more affectionately and experimentally to others of the things of God. And, in a word, this left a sweet calm upon his spirits, because he every night made even his accounts ; and if his sheets should prove his winding-sheet, it had been all one ; for he would say, his work was done ; so that death could not surprise him.

Could this book of his experiences, and register of his actions, have been read, it might have contributed much to the completing of this discourse, and the quickening of some, and the comforting of others. But these things being written in characters, the world hath lost that jewel.

He studied the Scriptures much, and they were sweeter to him than his food ; and he had an excellent faculty in opening the mind of God in dark places.

In the latter part of his life he seemed quite swallowed up with the thoughts of Christ, heaven, and eternity ; and the nearer he came to this, the more swift his motion was to it, and the more unmixed his designs for it ; and he would much persuade others to an universal, free, respect to the glory of God in all things ; and make religion one's business, and not to mind these great things by-the-bye.

CHAPTER XII.

MINISTERS NOT TO CARRY ON LOW DESIGNS.

HE was not a little concerned about ministers; that, above all men, they should take heed, lest they carry on poor low designs, instead of wholly eyeing of the interests of God and souls. He judged that to take up preaching as a trade, was altogether inconsistent with the high spirit of a gospel-minister: he desired that those which seemed to be devoted to the ministry, would be such, first, heartily to devote their all to God; and then, that they should endeavour to have a dear love to immortal souls.

He was very ready to debase himself, and humbly to acknowledge, what he found amiss in himself, and laboured to amend himself, and others. "This," saith he, "I must seriously confess, that I must needs reproach myself for deficiency in a Christian spiritual remembrance of you, (speaking to a dear friend,) and for a decay in a quick tender touch, as of other things, so of what relates to yourself in the spirituality of it. Not that I think not of you or of God; but that my thoughts of you, and spiritual things, are not so frequent, savoury, and affectionate, as they ought to be.

"By this reflection you may easily perceive, that I see farther in duty than I do in practice. The truth of it is, I grudge that thoughts and affections should run out any whither freely, but to God. And

what I now desire for myself, I desire for you likewise, that God would sweeten the fountain,—our natures, I mean,—that every drop flowing from thence may savour of something of God within. Thoughts are precious, affections are more precious, the best that we are worth ; and when they flow in a wrong channel, all God's precious dispensations towards us are lost ; all that God hath spent upon us, is lost, and spent in vanity. I speak this, out of a dear respect to your soul, and God's honour, whom I am loth should be a loser by his kindnesses. I know you have many objects, upon which you may be too apt to let out your dear affections ; I say again my jealousy is, lest (there being so many channels, wherein they may run,) God lose his due. I desire, therefore, in humility and tenderness, that this may be as a hint to you from the spirit of God, to look inwards to the frame and disposition of your soul, and to make trial thereof, by the natural outgoings of your affections, and then expostulate the case ~~with~~ your own soul. If Christ have my warmest love, why is it thus with me ? If God have my heart, why am I so thoughtful about the world ? If I indeed love him best, how cometh it to pass, that I find more strong, delightful, constant actings of my affections towards my relations, myself, or any worldly thing, than I do after him ? O the depth of the heart's deceitfulness !

“Dear and honoured friend, trust not a surmisal, trust not to a slight view of your heart, or the first

apprehensions you may have of yourself; but go down into the secrets of your heart, try and fear, fear and try. An evidence is abundantly more worth than all trouble that you can be at in the acquiring of it: and the trouble that there is good ground for in an unevidenced state, is far greater than that which may seem to be in searching for it. Yet, to an awakened soul, what is the trouble in clearing its evidences, but their sense or fear of their not being clear, and of the deceitfulness of their hearts? The reality of that evil, which tender souls so dread, doth lie in its full weight, (though not felt,) upon the drowsy and ungroundedly secure sinner.

"I speak in love; give me leave to remember you of some touches that you had formerly upon your spirit, under the means of grace: remember how much you were sometimes affected under preaching. Did you never say that these sermons upon hardness of heart softened yours? Enquire, I pray, whether those convictions which were then upon your heart are not worn off, by the incumbrances of the world? If, upon enquiry, you find that they are, it is high time for you to look about you, and repent, and not only to do your first works, but to strive to outgo them.

"I have, with grief, taken a review of the frame of my own spirit, when I was at your house, and I have no small sense of the distemper of my soul, whereby I was betrayed to too great an indifference in the things of God. And finding, by sad expe-

rience, that I was more apt (amongst those carnal comforts and affairs) to lose that relish and savour of Divine things that I was wont to have, and those delightful appearances of God which I was, through rich grace, acquainted with, while I was more sequestered from the world and earthly delights, (not but that I find my heart, at the best, under the highest advantages of closest communion, too unwilling to endeavour after, and maintain, that gracious sense and acknowledgement of God which I would fain attain unto :) I say, observing my own experiences, and knowing that your heart was something akin to mine, fearing lest multiplicity of business should expose you also to the same hazard, Christian compassion could not but put me upon arming of you against those temptations, to which your occasions make you subject.

“The desire of my soul for you is, that you may travel safely through a dangerous wilderness to a blessed Canaan ; that you may quit yourself like a Christian in the opposing and conquering all your enemies ; and at last, come triumphing out of the field : and that you may behave yourself like a pilgrim and stranger in a far country, who are looking for a city that hath foundations : and that we may meet together with joy at our Father’s house, and sit with him in eternal glory. O, that word *glory* is so weighty, if we did believe it, that it would make the greatest diligence we can use to secure it seem light. O, that far more exceeding and eternal weight of glory!

O, for more faith ! Lord, increase our faith ; and then there would be nothing wanting to make us put forth the utmost strength of our soul, and to improve every moment of time, to catch hold of all advantages, and to make use of all means possible for the attainment of such glorious ends.

“ But O, these unbelieving hearts ! let us join our complaints, and let us all break forth into bitter lamentations over them. May not we, with as good reason as that distressed Father over his possessed child, bring our hearts into the presence of our Saviour, and cry out with tears, and say that it is these unbelieving hearts, which sometimes cast us into the fire, and sometimes into the water ? yea, worse, every time we forsake God, and prefer any thing before him, we part with life for death, with heaven for hell.

“ Give me leave to come a little nearer to you : what an advantage would a full persuasion of the truth and excellencies of gospel discoveries bring to your soul, if you would but seriously, and with all your strength, drive on true spiritual designs. O, how easily might you then go under all your burdens. If your care for the things of this life were but rightly subordinate to the things of eternity, how cheerfully might you go on with your business ! If you sought first the kingdom of heaven and the righteousness thereof ; then all other things would be added, (so far as they are necessary or good for you.)

“ Let me, therefore, at this time put you upon that duty of raising your mind from earth to heaven,

from the creature to the Creator, from the world to God. Indeed, it is matter of no small difficulty, to discover that disorder that is in our souls, when we are solicitous about temporary objects and employments. But there are but few surer discoveries of it, than insensibility and not complaining of it. For, when the soul is indeed raised to spiritual objects, and to understand clearly its eternal interests; when it doth in good earnest take God for its portion, and prefer him above all, then it will quickly be sensible of the soul's outgoings after other objects; and even grudge that any time should be taken up in the pursuit of the creature, and that any below God should be followed with earnest pleasure and constancy. It would have God have the best, and it would do nothing else but love, serve, and enjoy God. For my own part, I cannot but wonder that God will give us leave to love him. O, blessed goodness! O infinite condescension! Those that believingly seek him, he is not ashamed to be called their God. I am sensible in some measure of your burdens, and indeed that must needs be a burden that keeps the soul from pursuing its chiefest good. My prayers for you are, that you may have such teachings from God as may make you understand how far heavenly things are more precious than earthly; and that you may, with all your might, seek, mind, and love that which hath most true excellency in it, which hath the only ground of real comfort here, and of eternal happiness hereafter."

CHAPTER XIII.

HIS LOVE AND COMPASSION TO SOULS.

HE was full of pity and compassion to souls, and yet greatly grieved and ashamed that he did no more to express his sense of the worth of souls, and that his bowels did no more sensibly yearn over them, whom he had just cause to fear were in a christless state. Though there were few of his kindred and relations, nay, of his neighbours and acquaintance, but he did make a personal application to, either by letters or conference; yet for all this, who more ready to cry out of want of love to souls, and unprofitableness to others in his generation; that he was no more full of compassion; and that he had no better improvement of all the visits that he made, in which we should not make carnal pleasure and recreation our end, but the imparting and receiving of some spiritual gift. This made him, after a considerable absence from a dear friend, to groan out these complaints: "God by his providence hath oft brought us together, but to how little purpose God and our consciences know. As for my part, I may justly bewail my barrenness. O, that I should be of so little use where I come! O, that my tongue and heart should be still so unfruitful! I am ready to hope sometimes, that, if it should please God in his providence to bring us again together, we may be more profitable one to another.

“And this, indeed, makes me more desirous of coming to you again, than anything else,—that I may do some good among you. O, how few study to advance the interest of Christ, and the benefit of one another’s soul in their visits, as they should and might do! I am not able at present to order my affairs so as to come comfortably over to you, but I hope, ere long, the Lord will give me leave to see you, and be refreshed by you. I desire to supply my absence by this sure token of my remembrance of you; and also that I might have an opportunity for that which we ought to eye most in the enjoyment of one another’s society. But I have found, that partly because of the narrowness of my heart, not being enlarged to bring forth into act what I have greatly desired, partly because of the malice of the enemy of our souls, who endeavours all that possibly he can, to lay stumbling-blocks in our way to real union and nearer acquaintance with God and Christian communion; from these, and other causes, it is, that I have been too little beneficial to you formerly.

“It may be, I may write that with freedom, which in presence I should not have spoken. I shall take occasion from your desire of my presence with you, to look higher to the desires of our souls to be in conjunction and communion with the highest good, who fills up all relations to our souls; who is our Father, our Husband, our Friend, our God, yea our All in All. But when I say He is All in All, I *mean more than that which we count all: for every*

one doth confess, that it is God alone that doth bless all other things to us, and that it is not out of the nature of those things that we enjoy that they are blessings, but it is God which makes them comforts to us. And thus God is to be acknowledged All in All—common enjoyment.

“But besides this, God is something to the soul, which he is by himself, and not in the mediation of the creatures ; where God is as a portion, and lived upon as our true happiness. He is not only the complement of other things, but He himself is the soul’s sufficiency. I am a little obscure, I desire to be plainer : I mean that through the dispensation of the Gospel, God is to be lived upon, delighted in, and chosen before all : for, for this end hath God appeared, that he might make God approachable by man, and that we who are afar off may be made nigh.

“There is a nearness to God which we are not only allowed, but called to in the loving dispensation of the gospel, so that now we are not to be strangers any longer, but friends ; we are to have fellowship and communion with God. Why do not our hearts even leap for joy, why do not our souls triumph in these discoveries of love ? Even because we know not the greatness of our privileges, the highness of our calling, the excellency of our advancement, the blessedness of this life, the sweetness of these employments, the satisfaction of these enjoyments, the comfort of this heavenly life, the delights of this communion with God. We know not the things

which belong to our peace: and thus, when God calls us to that which he sent his Son for, when Christ offers us that which cost him so dear; we with the greatest unworthiness, vilest ingratitude, refuse, slight, and condemn it: what think we? Doth it not go even to the heart of Christ, and (to speak after the manner of men) doth it not grieve him to the soul, to behold his greatest love scorned, and the end of his agony to be more vilely accounted of than the basest of our lust?

“Let us, therefore, according to that high calling wherewith we are called, enter into a more intimate acquaintance with God; and as we find our souls acting naturally towards those things which are naturally dear to us, so let us strive to lighten our spiritual affections.

“We are very apt to look upon duties as burdens, rather *than* privileges, and seasons of enjoying the greatest refreshments; but these apprehensions are very low and earthly. O, that we could at length set ourselves to live a spiritual life, to walk with God, and out of a new nature to savour and relish those things which are above! Could we but really, intensely, believingly desire that which is real happiness, and the heaven of heavens, union and communion with God, these desires would bring some comfort.

“As for me, you must give me allowance to get my affections more emptied into God; though it be with a diminution of love to you; and blessed will *that day be*, when all love will be fully swallowed

up into God. But spiritual love doth not destroy natural affections, or relative obligations, but perfect and rectify them : and so I may, giving up myself to God, be still yours."

CHAPTER XIV.

HIS TROUBLE AT THE BARRENNESS OF CHRISTIANS.

HE was not a little troubled at the barrenness of Christians in their discourse, and their not improving their society for the quickening and warming of their hearts ; the expense of precious time unaccountably, the ill managements of visits, and the impertinency of their talk, he oft reflected upon with a holy indignation. It vexed him to the soul, to see what prizes sometimes were put into the hands of Christians, and how little skill and will they had to improve them, for the building up of one another in the most holy faith. And that they who should be encouraging of one another in the way to Zion, communicating of experiences, and talking of their country, and of the glory of that kingdom which the saints are heirs of, could satisfy themselves with empty, common, vain stuff ; as if Christ, heaven, and eternity, were not things of as great worth as anything else, that usually sounds in the ears, and come from the lips, of professors. That the folly of common discourse *among Christians* might appear more, and that he

might discover how little such language did become those that profess themselves Israelites, and that say they are Jews ; he once sat down silent, and took out his pen and ink, and wrote down in short-hand the discourses that passed for sometime together, amongst those which pretended to more than common understanding in the things of God. And after awhile he took his paper and read it to them ; and asked them whether such talk was such as they would be willing God should record. This he did, that he might shame them out of that usual, unobserved, and unlamented, unprofitable, communication, and fruitless squandering away that inestimable jewel—opportunity. “ Oh, to spend an hour or two together, and to hear scarce a word for Christ, or that speaks people’s hearts in love with holiness ! Is not this writing a brave rational Divine discourse ? Fie, fie. Where’s our love to God and souls all this while ? Where our sense of the preciousness of time, of the greatness of our own account ? Should we talk thus, if we believed that we should hear of this again at the day of judgment ? And do we not know that we must give an account of every idle word ? Is this like those that understand the language of Canaan ? Did saints in former times use their tongues to no better purpose ? Would Enoch, David, or Paul, have talked thus ? Is this the sweetest communication of saints upon earth ? How shall we do to spend eternity in speaking the praises of God, if we cannot find matter for an hour’s discourse ?

Doth not this speak aloud our hearts to be very empty of grace, and that we have little sense of those spiritual and eternal concerns upon us ? ”

As the barrenness and empty converse of Christians was a sin that he greatly bewailed, so the want of love among Christians, and their divisions, did cost him many tears and groans ; and he did what he could to heal all the breaches that he could, by his tender, prudent, and Christian advice and counsel ; and if prayers, tears, entreaties, and counsels would prevail and cement differences, they should not long be open. Nay, if his letters would signify anything to make an amicable and Christian correspondence, it should not be wanting. And because the wounds of division are yet bleeding, I shall insert two letters of his, which speak what spirit he was of ; which take as follows.

CHAPTER XV.

TWO LETTERS TO CEMENT DIFFERENCES, AND CAUSE LOVE AMONGST CHRISTIANS.

“ It cannot be expected that wounds should be healed till their cause be removed : that which moveth me to write to you at present, and puts me upon intentions of writing again, is, that I may do my utmost, by mouth and pen, for the removal of that *which is the cause of the inward grief and trouble*

of my soul, and I am persuaded of others also as well as mine, viz., those divisions that I could not but observe to be between yourself and another Christian friend. I hope, after my asking counsel, not only of my own heart, but of God also, he hath directed me to that which may be to his own glory, and the good of your soul ; and not only for the removing of grief, but the rejoicing of the hearts of them upon whom former divisions had any effect.

“ I therefore desire you to entertain these following lines, as the issues of deep affection to your soul, and the honour of religion ; and I beseech you read them, not only as from me, who desire your good with the strength of my soul, but as from God himself, of whose love your good improvement will be a token. That end which I propose to myself, I cannot but persuade myself you yourself design, commend, and desire ; which is Christian charity, and that sweet, meek, gospel spirit, which is so highly and frequently commended by our Saviour to the practice of his disciples. O, that where there hath been any breaches, there might be the nearer union ; and that ye might be joined together in the same spirit, might keep the unity of the spirit in the bond of peace !

“ And for this end, that you would remove all old hinderances, watch continually, lest you give, and be careful not to take, occasion of offence. The necessity, usefulness, sweetness of true spiritual love, appears by the Word of God’s frequently urging of it, *by the sense of Christians*, the uncomfortableness and

deformity of the contrary. Now, that you may, in an uninterrupted constancy, enjoy peace within and without, and rejoice my soul, I desire you to join your own endeavours with the consideration of those things which I shall allow and hereafter send to you.

“First, consider that it is a Christian’s duty to go out of himself, to lay down his own ends and interests, and wholly to take upon him God’s cause ; to do all for God, and to act as under God ; to be God’s instruments in our souls and bodies, which are God’s. Thus did God create man for His own glory, and not that man should seek himself. And when man fell, he fell out of God into himself ; out of that Divine order and composure of mind in which God had made him, into confusion ; from a love of God, into a corrupt self-love and self-seeking. Now, if we do but descend into our souls, and observe the actings, intents, and contrivances of them, we cannot but observe how confusedly and abominably all work together for the pampering, pleasing, and advancing of itself. We are not to think that if we do not presently discover this in ourselves, that it is not so with us ; for, in some degree, it is in every one, even in the truly regenerate ; as far as they have the relics of corruption in them, so far they have in their souls this self-love. Now, this disorder in our minds, whereby they are taken off from their right ends, is that very natural corruption and depravedness which we received from Adam, and it is, and, to a spiritual sense, *ought to be*, worse than hell itself ; inasmuch as the

cause doth eminently contain all and more evil than the effect.

“ This is the spiritual death, whereby we are dead in sin, the fruit of the first curse,—‘ Dying thou shalt die.’ The soul’s life in this world is its being in God, and living to God, and enjoyment of God. And the soul’s eternal life will be, so to know God as to be formed into his likeness, and to be received into a full participation of, and communion with God. The soul’s death here, is its being fallen off from God, and its being carried into its self ; and its eternal death will be an utter separation from Him.

“ Now, mankind being thus fallen from God, Christ is sent for this very end, to bring man back again to God : and then man is brought unto God, when he is brought out of that state of self-love, into that state whereby he gives up himself wholly to God. Thus the soul being quickened by the spirit of God, leaveth off living to itself, which was its death ; and lives to God, which is its life. Here comes in the great duty of denying ourselves for Christ’s sake ; which, indeed, were not duty, if there were nothing in us contrary to God.

“ This, then, is our duty, not to seek our own things before the things of God ; to lay God’s glory as the foundation of all our actions ; and if there be anything in us contrary to that, to give it no leave to stand in competition with God.

Now, were this deeply-rooted in our hearts, how

would contention, anger, wrath, and heart-burning, and all things of this nature cease ! Such influence would the taking God's part against self have into the quiet and peace of men, that it cannot be without it.

“ We see how wisely God hath ordered things, that the very act of man's being off from God, should be the cause of confusion, war, and misery : and what can be more just and equal than this, that God, who is the author of our being, should be the end of our being ? O, then, that once our minds were again reduced to this frame, to live wholly to God. O that we were wrought into a thorough prejudice against self, which stands between us and true peace ! I beg of you to spare some time from the world, and retire into privacy, where you may apply this to your own soul.

“ My prayer to God for you out of the strong yearnings of my soul towards you, is, that he would make this effectual to its intended end, for the inward peace of your soul, for your comfortable walking with God in this life, and that condition wherein the wisdom of God hath placed you. I write these lines with the strength of affection ; I feel fear, grief, compassion, working strongly. O, pity me in the midst of all these, whilst I cannot call to remembrance the cause of these without a flood of tears : ‘ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that

ye be like-minded, having the same love, being of one accord, of one mind.' *Phil.* ii. 1, 2. I leave you to the love and mercy of God, and to the working of his Spirit, which alone is able to put life and power into these words ; which that he would do, is the earnest request and fervent prayer of yours,

"JOHN JANEWAY."

Now, upon a faithful perusal of this letter, it pleased the Lord to give a meek and more complying spirit, and, in a great measure, it wrought its intended effect. The noble design of this sweet peacemaker, took so far as to produce an ingenuous acknowledgment and sorrowful bewailing of the want of that self-denial, humility, meekness, and love, which doth so much become our sacred profession. Upon the hearing of this good news, how strangely was this good man transported, upon receipt of a letter from the former friend, which gave no small satisfaction and hopes that the former endeavours were not in vain. And that he might drive the nail to the head, he speedily backs his former letter with a second, which speaks these words :—

"DEAR FRIEND,

"MY soul is enlarged towards you, and my affections work within me : and yet give me leave now to lay aside those flames of natural affection, and to kindle my soul with Divine love. Here there is *no fear of running out* too far while all is in Christ,

and for Christ. O, that now I could let out the strength of my soul, not as to yourself, but as to God! O, that my heart were more enlarged; that it may be comprehensive of a more full, true Christian love! God is altogether lovely, and to be loved for himself; and we are so far dark, ignorant, and blind, as we do not see and account him most amiable. O, let me have such discoveries of his excellency, that my heart may pant, thirst, and break, for its earnest longings after the richest participations of him; that I may for ever be swallowed up of his love! O, that I may love him a thousand times more than I do! That I may rejoice in him, and take the sweetest complacency and delight in him alone; and that I could let out my affections most, where I see anything of himself, any beams of the image of his holiness, and that beareth the impression of his Spirit. Had you visited me from the dead, could my affections have moved more strongly, or my rejoicings have been greater than they were, at the receipt of those lines which I had from you; wherein so much of Christ in you, and the goodness of Christ to me, did appear? Fulfil my joy in the Lord, refresh my bowels, and let not my rejoicing be in vain. If it hath pleased the Lord to make the imperfect and weak endeavours of his unworthy servant, any way subservient to his own glory in you, it is that which I account myself unworthy of, and desire to receive it from him as a manifestation of the riches of his free goodness to myself; knowing myself to be unworthy

to be his instrument in the meanest service, much more in so great a one as this is. Hoping and persuading myself of the effectual work of my former letter, I am encouraged to write again, both because of my promise and your expectation, and the weighty nature of the subject that I was then upon, which was love—true Christian love ; which is a thing so comely, so beautiful and sweet, and of such weighty power in all actions to make them Divine and excellent, that there is no labour lost in endeavouring to get more of it, even in those in whom it most aboundeth. The apostle, 1 *Thes.* iv. 9, 10, though he knew that they were taught of God to love one another, and that they did it towards all the brethren, yet even then he beseecheth to abound more and more in that grace of love. The former principle, out of which this love doth arise, (as I informed you in my former letter,) was the putting off our own interests, and putting on God's. Now I shall proceed in minding you of another Christian duty, which is effectual to the knitting us together in a firm operative love, and that is this : That a Christian is to walk as one that is a member of Christ Jesus. Into what near and close union are those that are given him by the Father received ? How hath the Holy Ghost chosen out all the nearest natural relations to express and shadow out the closeness of that spiritual relation that is between Christ and his ? Christ is our king, and we his people ; he is our master, and we are his *servants* ; he is our shepherd, and we the sheep of

his pasture ; he is our friend, and we his ; he is our husband, and we are his spouse ; he the vine, we the branches ; he our head, and we are his members ; he is in us, and we in him ; he is our life. This duty will have influence upon affections these ways.

“First.—As Christ is our head, and we are his members, so he hath an absolute command over us : and where this relation is real, obedience to the commands of Christ is sweet, and without constraint and force. Now this is Christ’s command, that we should love one another : ‘By this,’ saith he, ‘shall all men know that ye are my disciples, if ye have love one to another.’ Those relations into which Christ receiveth his, speak and hold forth a willing, cheerful, full submission to the commands of Christ ; and what duty is there in all the gospel which is more frequently and earnestly pressed than this ? ‘A new commandment I give unto ye, That ye love one another ; as I have loved you, that ye also love one another.’ So full is the whole Scripture of obligations, both upon conscience and ingenuity, to this duty, that the whole stream of it seems to run into this channel of love. But Christ’s command is such an obligation, as one that hath a spiritual sense to feel the strength of it cannot break. It is Christ hath commanded, and shall not we obey ? Shall not the love of God constrain us ? Shall we be so unkind to him who hath been so kind to us, as to stand it out with him in so equal a command ? Shall not the sweetness of Christ overcome us, that seeing *his love was so great as not to spare his life for us,*

yea, and suffer more for us, I believe, than we think he did ; nay, I may say, than we can conceive he did ? and that which commends his love to us is, that he should do and suffer so much for us, that of his creatures were become his enemies. Why should we not then cheerfully submit to him in this one command,—love one another ? Doth not the very word, *love*, carry in it at the first hearing, abundance of alluring violence ? This is Christ's yoke, and here we may well say his yoke is easy, and his burden is light. What is there in a life of Divine love that we need be afraid of ? What is there in this command that is grievous ? How can this yoke be uneasy ? What reason to be loth to take it on ? But such is the base degeneracy and unreasonableness of corrupted nature, that when anything comes in competition with self-love, then all bonds must be broken, all yokes must be cast of, and nothing will then keep us in, but we must and will take our own part, though never so bad : and our own part in the heart of passion must seem best, though it be contrary to infinite righteousness, which is God himself. O, that we could once learn to lay aside this natural prejudice, which we have against whatsoever doth thwart our humours, though it be never so just, holy, and rational. O, that we could look more narrowly, and search more exactly into ourselves, with a spiritual eye, and then we could not but see that which would *make* us loathe ourselves, and to become abominable *in our own eyes*, and rather take any part than our

own, we should see so much deceitfulness in ourselves, as that we should think our case bad, though it seem never so good to our natural self, till we apply to the rule. Rule! nature would have none but itself; and though in our better composure of mind we may receive some other rule, yet in our passions we cannot spare time to go to any other rule; but we take that which is next to hand, and self will be sure to be that. But we must, if we will be true Christians, learn to deny-self, and wholly to submit ourselves to the command of Christ, as our only rule. O, let the power of Christ's love and command make us obedient to this command of love.

“Secondly.—If we are to walk as members of Christ, who is our head, this hath influence upon our affections to oblige us to love one another, as from the command which the head hath over the members, so, from the conformity that is to be in the members to the head. The head and the members are not of two several natures; but the same nature passeth from the head through all the members. Now, if we be engrafted into Christ, we must become of the same nature with him: let us be ‘followers of God as dear children; and walk in love, as Christ also hath loved us.’ Paul bids us to be followers of himself, as he was a follower of Christ; Christ, then, is to be our great pattern: he commands us to learn of him, for he was meek. For us to think to attain unto a perfect conformity to him, is in vain; but as much as our natures are capable of, we are to strive for

it. Christ's love to us hath breadth, and length, and depth, and height, which passeth knowledge. 'Greater love hath no man than this, that a man lay down his life for his friend.' 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' Behold, what manner of love is this that Christ hath bestowed on us : 'Hereby perceive we the love of God, (that is, Christ,) because he laid down his life for us.' 1 *John* iii. 16. His inference is there the same with mine, and that in a higher degree ; 'We ought to lay down our lives for the brethren.' If life, then sin ; then passion and wrath ; then a base, proud, self-pleasing, and contradicting humour. Do we see any loveliness or beauty in Christ Jesus ? Is there no excellency in his sweetness, pity, and patience ? Is not his lovingkindness amiable ? And would not something like this in us be desirable ? Had he more reason to love us than we have to love one another ? O, let our souls be overcome with the thoughts of this love of Christ ; let our hearts be kindled and blown up into a flame of love by it. O, when shall this dear, precious, pure, eternal love of his overpower our souls ? When shall it have its proper effect upon us, to make us to desire earnestly to be like our Beloved ? When shall we put on this beauty ? O how lovely should we then look ! Let us put off that deformity that is upon our souls, which makes us so unlike to Christ ; yea, makes us loathsome in his eyes. Pride, passion, *worldliness*, are those foul deformities which keep

Christ at such a distance from us, and which hinder his more sweet, frequent, and intimate converse with us.

“It is only that of himself which Christ seeth in us which he delighteth in. For in him is the perfection of all beauty and excellency ; and whatsoever loveliness is in anything else, comes from him, is like him, and leads to him. Would we know how much we are beloved of him, let us see how much we are like him ; for he cannot but love that which is like himself ; and if we would be like him, we must put on love, for ‘ God is love ; and he that dwelleth in love dwelleth in God, and God in him.’ 1 John iv. 16.

“*Thirdly.*—If we ought to walk towards one another as members of the same body, whereof Christ is the head, what can speak a closer union than com-membership ? ‘ No man ever yet hated his own flesh ; but nourisheth and cherisheth it.’ But we do not feel the power of this oneness as we ought to do. We are many, and where there is division, there will be dissension : that we may therefore be more one, let us be more in putting off ourself, and going into Christ. Here let us look into the loathsomeness of our natures, whilst off from God, which is the cause of all this confusion ; and if we cannot see its deformity, in itself, let us see it in reflection in its bitter effects ; and when we see our own deformity we shall see less cause to love ourselves, and more cause to love others, than Christ had to love us. Let us look upon our oneness in Christ, and see if

we can thence become one in affections. Christ saith : ' Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.' We have one spiritual father, we are brethren, let us love as brethren. The cause of this union is our being made partakers of Christ's nature, and baptized into the same spirit with him : and if we have at any time experienced the more lively and full incomes of this spirit of Christ, how did it set the heart on fire ! The soul is then too narrow to contain its own affections ; how dearly then could we look upon a saint ! How did pride and wrath vanish, and melt down into meekness, humility, and love ! Did we never experience what this meaneth ? Then let the remembrance of the sweetness of it renew it in us. O, a life of spiritual love is a life indeed, a heaven upon earth ! This is a good rule ; when we find ourselves in a spiritual temper, let us examine ourselves then, and enquire how we like such a frame : let us remember the voice of the spirit in us, and labour to have our judgment and affections always after so balanced.

" *Fourthly.*—Are we members of Christ, we do not say we do not love Christ. If we do indeed love Christ, let us love him wherever we find him. Christ is in all those that are his. Let us fear offending Christ in his, for what is done to them he will take as done to himself. It will be said in that great day, ' Inasmuch as ye have done it unto one of the *least of these my brethren*, ye have done it unto me.'

Let us think what we will of it at present, the world will find this true to their cost. And if we act as in Christ, we shall find ourselves as much concerned for him as for ourselves, and more too. O, the wrongs that are done to him, we shall reckon done to us. If we are Christ's, Christ's interest will be ours, and his injuries ours. If we are Christ's, we shall be as fearful of offending any of his, as of wronging ourselves. Christ himself is above the reach of our wrongs, to be touched by them in himself; but in his members he suffers to this very day. If then Christ and we are one, and Christ and all his are one; let us love Christ in his, let us rejoice in Christ in his members, let us endeavour to requite Christ in his members, let us fear grieving the spirit of Christ, in grieving the spirits of any of his dear ones. Wound not Christ in wounding the heart of his beloved. O, the preciousness, pleasure, and profit of his love! I beg of God to give you a full enjoyment of that sweetness, and the joyful fruits of it; the Lord refresh you with a quick and constant sense and sight of his eternal love towards your soul; to which the assurance of true Christian love by the effectual work of the Comforter may bring you. By this 'we know that we have passed from death unto life, because we love the brethren.' If it shall please the Lord to give me leave to see you again, I shall come with strong expectations, and earnest desires of seeing a sweet alteration for the better in you, in your deportment and carriage towards one that did deserve better at your

hands. And what an effect hope of this nature frustrated, will produce, I beseech you to judge. I pray God fill you with peace and joy. My hand is weary with writing, but my mind still runs forward in desires and prayers for you. I hope the Lord will take away all cause of writing any more of this subject unto you. Your letter gave my hopes a good beginning: I beseech the Lord to carry on what he hath begun to the glory of his goodness, that I may at every sight of you see more of the image of Christ in you, and more of the power and beauty of this grace of love; and that I may find you drawn nearer to heaven, and see you with Christ in heaven, when time shall be no more. I leave you in the arms of love.

“JOHN JANEWAY.”

By all this you may easily perceive what spirit acted him, and how much he was troubled for any divisions amongst the people of God. Indeed he was of so loving and lovely a disposition, that he even commanded the affections of most that knew him; and so humble he was, that he was ashamed to be loved for his own sake.

I can never forget a strange expression that I have heard from him, concerning one that had a very ardent love for him. “I know this,” saith he, “that I love no love, but what is purely for Christ’s sake: would Christ might have all the love, he alone *deserves it*. For my part, I am afraid and ashamed

of the love and respects of Christians." He saw so much pride, peevishness, and division amongst professors, that it did not a little vex his righteous soul, and made him think long to be in a sweeter air, where there should be nothing but union, joy, and love. He could not endure to hear Christians speak reproachfully one of another, because they were of different judgments and persuasions. There where he saw most holiness, humility, and love, there he let out most of his affections. And he was of that holy man's mind, that it were pity that the very name of division were not buried, and that the time would come that we might all dearly pay for our unbrotherly, nay, unchristian animosities.

CHAPTER XVI.

AN ACCOUNT OF THE LATTER PART OF HIS LIFE.

For the latter part of his life, he lived like a man that was quite weary of the world, and that looked upon himself as a stranger here, and that lived in the constant sight of a better world. He plainly declared himself but a pilgrim, that looked for a better country, 'a city that hath foundations, whose builder and maker is God.' His habit, his language, his deportment, all spoke him of another world. His meditations were so intense, long, and frequent, *that they ripened him apace for heaven, but somewhat*

weakened his body. Few Christians attain to such a holy contempt of the world, and to such clear, believing, joyful, constant apprehensions of the transcendent glories of the unseen world.

He made it his whole business to keep up sensible communion with God, and to grow into a humble familiarity with God, and to maintain it. And if by reason of company, or any necessary diversions, this was in any measure interrupted, he would complain like one out of his element, till his spirit was recovered into a delightful, more unmixed, free intercourse with God. He was never so well satisfied, as when he was more immediately engaged in what brought him nearer to God ; and by this he enjoyed those comforts frequently, which other Christians rarely meet with. His graces and experiences toward his end, grew to astonishment. His faith got up to a full assurance ; his desires into a kind of enjoyment and delight. He was oft brought into the banqueting house, and there Christ's banner over him was love ; and he sat down under his shadow with great delight, and his fruit was pleasant unto his taste. His eyes beheld the King in his beauty, and while he sat at his table his spikenard did send forth its pleasant smell : he had frequent visions of glory, and this John lay in the bosom of his Master, and was sure a very beloved disciple, and highly favoured. His Lord oft called him up to the mount to him, and *let him see his excellent glory.* O, the sweet fore-
astes that he had of those pleasures, that are at the

right hand of God ! How oft was he feasted with the feast of fat things, those wines on the lees well refined : and sometimes he was like a giant refreshed with new wine, rejoicing to run the race that was set before him, whether of doing or of suffering. He was even sick of love, and he could say to the poor, unexperienced world, "O, taste and see !" and to Christians, "'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.' O, what do Christians mean that they do no more get their senses spiritually exercised ? O, why do they not make religion the very business of their lives ? O, why is the soul, Christ, and glory, thus despised ? Is there nothing in communion with God ? Are all those comforts of Christians that follow hard after him, worth nothing ? Is it not worth the while to make one's calling and election sure ? O, why do men and women jest and dally in the great matters of eternity ? Little do people think what they slight, when they are seldom and formal in secret duties ; and when they neglect that great duty of meditation, which I have, through rich mercy, found so sweet and refreshing. O, what do Christians mean, that they keep at such a distance from a Christ ? Did they but know the thousandth part of that sweetness that is in him, they could not choose but follow him hard ; they would run, and not be weary ; and walk, and not be faint."

He could sensibly and experimentally commend *the ways of God to the poor, inexperienced world,*

and say : " Her ways are ways of pleasantness ;" and justify wisdom, and say, " all her paths are peace." He could take off those aspersions, which the devil and the atheistical frantic sots do cast upon godliness in the power of it. Here is one that could challenge all the atheists in the world to dispute ; here is one could bring sensible demonstrations to prove a Deity, and the reality and excellency of invisibles, which these ignorant fools and madmen make the subject of their scorn ; here is one that would not change delights with the greatest epicures living, and vie pleasure with all the sensual, rich gallants of the world. Which of them all could, in the midst of their jollity, say : " This is the pleasure which shall last for ever ?" Which of them can say, in the midst of their drunken and licentious revelries : " I can now look death in the face, and this very moment I can be content, yea, glad, to leave these delights, as knowing I shall enjoy better ?" And this he could do, when he fared deliciously in spiritual banquets every day. He could, upon better reason than the rich man, say : " Soul, thou hast much goods laid up for many years." He knew full well that what he did here enjoy was but a little to what he should have shortly. " In thy presence is fulness of joy ; at thy right hand there are pleasures for evermore." Where is the Belshazzar, that would not quake in the midst of his cups, whilst he is quaffing and carousing in bowls of the richest wine, if he should *see a hand upon the wall, writing bitter things against*

him, telling him that his joys are at an end, and that this night his soul must be required of him, that now he must come away, and give an account of all his ungodly pleasures, before the mighty God? Where is the sinner that could be contented to hear the Lord roaring out of Zion, whilst he is roaring in the tavern? Which of them would be glad to hear the trumpet sound, and to hear that voice: "Arise ye dead, and come to judgment?" Which of them would rejoice to see the mountains quaking, the elements melting with fervent heat, and the earth consumed with flames; and the Lord Christ, whom they despised, coming in the clouds with millions of his saints and angels, to be avenged upon those that knew not God, and obeyed not his gospel? Is not that a blessed state, when a man can lift up his head with joy, when others tremble with fear and sink with sorrow? And this was the condition of this holy young man. In the midst of all worldly comforts he longed for death; and the thoughts of the day of judgment made all his enjoyments sweeter. O, how did he long for the coming of Christ! Whilst some have been discoursing by him of that great and terrible day of the Lord, he would smile, and humbly express his delight in the forethought of that approaching hour.

I remember once there was a great talk that one had foretold that doomsday should be upon such a day; although he blamed their daring folly, that would pretend to know that which was hid from the

angels themselves, and that the devil could not acquaint them with ; yet granting their suspicions to be true, "What then?" said he. "What if the day of judgment were come, as it will most certainly come shortly? If I were sure that the day of judgment were to begin within an hour, I should be glad with all my heart. If at this very instant I should hear such thunderings, and see such lightnings, as Israel did at Mount Sinai, I am persuaded my very heart would leap for joy. But this I am confident of, through infinite mercy, that the very meditation of that day hath even ravished my soul ; and the thought of the certainty and nearness of it, hath been more refreshing to me than the comforts of the whole world. Surely nothing can more revive my spirits than to behold the blessed Jesus, the joy, life, and beauty of my soul. Would it not more rejoice me than Joseph's waggons did old Jacob ? I lately dreamed that the day of judgment was come. Methought I heard terrible cracks of thunder, and saw dreadful lightnings ; the foundations of the earth did shake, and the heavens were rolled together as a garment ; yea, all things visible were in a flame ; methought I saw the graves opened, and the earth and sea giving up their dead ; methought I saw millions of angels, and Christ coming in the clouds ; methought I beheld the Ancient of days sitting upon his throne, and all other thrones cast down ; methought I beheld him whose garments were white as snow, and the hair of his *head like pure wool* ; his throne was like the fiery

flame, and his wheels as burning fire ; a fiery stream issued and came forth from him ; thousands and ten thousands ministered unto him, and ten thousand times ten thousand stood before him ; and the judgment was set, and the books were opened. O, but with what an ecstasy of joy was I surprised ! methought it was the most heart-raising sight that ever my eyes beheld : and then I cried out, ' I have waited for thy salvation, O Lord.' And so I mounted into the air, to meet my Lord in the clouds."

This I record, only to shew how far he was from being daunted at the thoughts of death or judgment ; and to let other Christians know what is attainable in this life, and what folly it is for us to take up with so little, when our Lord is pleased to make such noble provisions for us ; and that, by a wise and diligent improvement of those means which God hath offered us, we may have an entrance administered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

O, how comfortable, how honourable, and how profitable is this state ! These are your men that quit themselves like Christians. This is true gallantry, noble manhood, real valour. This was the condition of Mr. Janeway for about three years before he died. I will not deny but that he had some clouds ; but he usually walked in a sweet, even, humble serenity of spirit, and his refreshing joys were more considerable than his despondings ; and though he daily questioned many actions, yet did

he not question his state, but had his heart fixed upon that rock that never waves nor winds could shake. His senses were still so spiritually exercised, as that he could look up to heaven as his country and inheritance, and to God as his father, and to Christ as his redeemer ; and (that which is scarce to be heard of) he counted it the highest act of patience to be willing to live, and a very great pitch of self-denial to be contented to be in this world, and to dwell on this side a full and eternal enjoyment of that royal glorious One, whom his soul was so much in love with. In a word, he had the most earnest desires to be dissolved, and to be with Christ, that ever I saw, read, or heard of, since the apostles' times.

CHAPTER XVII.

HIS LAST SICKNESS, AND DEATH.

AND now the time draws nigh wherein his longings shall be satisfied : he is called to his last work ; and, truly, his deportment in it was honourable ; his carriage so eminently gracious, so meek, patient, fruitful, joyful, and thankful, that it made all his friends stand and wonder, as being abundantly above their experience and reading ; and those Christians that saw him, could not but admire God in him, and *look upon him as one of the most singular instances*

of rich grace ; and even bless God that their eyes ever saw, or their ears ever heard, such things ; and had such a sensible demonstration of the reality of invisibles.

HE FALLS INTO A DEEP CONSUMPTION.

His body is now shaken again, and he falls into a deep consumption ; but this messenger of God did not in the least damp him. Spitting of blood was no ghastly thing to one that had his eye upon the blood of Jesus ; faint sweats did not daunt him that had always such reviving cordials at hand. It is matter of joy to him, that he was now in some hopes of having his earnest desires satisfied.

After he had been awhile sick, a sudden dimness seized upon his eyes ; by and bye his sight quite failed, and there was such a visible alteration in him, that he and others judged these things to be the symptoms of death approaching. But when he was thus taken, he was not in the least surprised ; but was lifted up with joy to think what a life he was going to, looking upon death itself as one of his Father's servants, and his friend, that was sent as a messenger to conduct him safely to his glorious palace.

When he felt his body ready to faint, he called to his mother, and said, " Dear mother, I am dying, but I beseech you be not troubled, for I am, through mercy, quite above the fears of death ; it is no great matter, I have nothing troubles me but the apprehensions of your grief. I am going to Him, whom *I love above life.*"

But it pleased the Lord to raise him again a little out of his fainting fit, for his Master had yet more work for him to do before he must receive his wages. Although his outward man had decayed apace, yet he is renewed in the inward man day by day ; his graces were never more active, and his experiences were never greater. When one would have thought he should have been taken up with his distemper, and that it had been enough for him to grapple with his pains, then he quite forgets his weakness ; and is so swallowed up of the life to come, that he had scarce leisure to think of his sickness.

For several weeks together, I never heard the least word that savoured of any complaint of weariness under the hand of God, except his eager desire to be with Christ be counted complaining, and his haste to be in heaven, be called impatience. Now is the time when one might have seen heaven and the glory of another world realized to sense. His faith grew exceedingly, and his love was proportionable, and his joys were equal to both.

O, the rare attainments ! The high and Divine expressions that dropped from his mouth ! I have not words to express what a strange, triumphant, angelic frame he was in, for some considerable time together. It was a very heaven upon earth to see and hear a man admiring God at such a rate, as I never heard any, nor ever expect to hear or see more, till I come to heaven. Those that did not see, cannot well conceive, what a sweet frame he was in, for

at least six weeks before he died. His soul was almost always filled with those joys unspeakable and full of glory. How oft would he cry out, "O, that I could but let you know what I now feel ! O, that I could shew you what I see ! O, that I could express the thousandth part of that sweetness that I now find in Christ ! You would all then think it well worth the while to be religious. O, my dear friends, we little think what a Christ is worth upon a death-bed. I would not for a world, nay, for millions of worlds, be now without a Christ and a pardon. I would not for a world be to live any longer : the very thoughts of a possibility of recovery makes me even tremble."

When one came to visit him, and told him that he hoped it might please God to raise him again, and that he had seen many a weaker man restored to health, and that lived many a good year after : "And do you think to please me," said he, "by such discourse as this ? No, friend, you are much mistaken in me, if you think that the thoughts of life, and health, and the world, are pleasing to me. The world hath quite lost its excellency in my judgment. O, how contemptible a thing is it in all its glory, compared with the glory of that invisible world, which I now live in the sight of ! And as for life, Christ is my life, health, and strength ; and I know I shall have another kind of life when I leave this. I tell you it would incomparably more please me, *if you should say to me,—You are no man of this*

world ; you cannot possibly hold out long ; before to-morrow you will be in eternity ;—I tell you I do so long to be with Christ, that I could be contented to be cut in pieces, and to be put to the most exquisite torments, so I might but die, and be with Christ. O, how sweet is Jesus ! ‘ Come, Lord Jesus,’ come quickly. Death, do thy worst ! Death hath lost its terribleness. Death, it is nothing. I say, death is nothing (through grace) to me. I can as easily die as shut my eyes, or turn my head and sleep : I long to be with Christ ! I long to die.” That was still his note.

His mother and brethren standing by him, he said, “ Dear mother, I beseech you earnestly, as ever I desired anything of you in my life, that you would cheerfully give me up to Christ ; I beseech you do not hinder me, now I am going to rest and glory. I am afraid of your prayers, lest they pull one way and mine another.”

And then turning to his brethren, he spake thus to them : “ I charge you all, do not pray for my life any more ; you do me wrong if you do. O, that glory, the unspeakable glory that I behold ! My heart is full, my heart is full. Christ smiles, and I cannot choose but smile. Can you find in your heart to stop me, who am now going to the complete and eternal enjoyment of Christ ? Would you keep me from my crown ? The arms of my blessed Saviour are open to embrace me ; the angels stand *ready to carry my soul into his bosom.* O, did you *but see what I see,* you would all cry out with me,

‘how long, dear Lord? come Lord Jesus, come quickly!’ O, why are his chariot wheels so long a coming?”

And all this while he lay like a triumphing conqueror, smiling and rejoicing in spirit.

There was never a day towards his end but (as weak as he was) he did some special piece of service in, for his great Master : yea, almost every hour did produce fresh wonders.

A reverend, judicious, and holy minister came often to visit him, and discoursed with him of the excellency of Christ, and the glory of the invisible world. “Sir,” said he, “I feel something of it; my heart is as full as it can hold in this lower state: I can hold no more here. O, that I could but let you know what I feel!”

This holy minister praying with him, his soul was ravished with the abundant incomes of light, life, and love; so that he could scarce bear it, nor the thoughts of staying any longer in the world, but longed to be in such a condition, wherein he should have yet more grace, and more comfort, and be better able to bear that weight of glory; some manifestations whereof did even almost sink his weak body; and had he not been sustained by a great power, his very joys would have overwhelmed him; and whilst he was in these ecstasies of joy and love, he was wont to cry out:

“Who am I, Lord, who am I, that thou shouldst be mindful of me? Why me, Lord, why me, and

pass by thousands, and look upon such a wretch as me? O, what shall I say unto thee, O thou preserver of men? O, why me, Lord, why me? O, blessed, and for ever blessed, be free grace! How is it, Lord, that thou shouldst manifest thyself unto me, and not unto others? 'Even so, Father: for so it seemed good in thy sight.' Thou wilt have mercy on whom thou wilt have mercy. And if thou wilt look upon such a poor worm, who can hinder! who would not love thee, O blessed Father! O, how sweet and gracious hast thou been to me! O, that he should have me in thoughts of love, before the foundations of the world."

And thus he went on, admiring and adoring of God, in a more high and heavenly manner than I can clothe with words. Suppose what you can on this side heaven, and I am persuaded you might have seen it in him. He was wonderfully taken with the goodness of God to him, in sending that aged, experienced minister to help him in his last great work upon earth. "Who am I," said he, "that God should send to me a messenger, one among a thousand;" (meaning that minister who had been praying with him with tears of joy.)

Though he was towards his end commonly in a triumphant joyful frame, yet sometimes even he had some small intercessions in which he would cry out, "hold out, faith and patience; yet a little while and your *work is done.*" And when he found not his heart *wound up to the highest pitch of thankfulness,*

admiration, and love, he would with great sorrow bemoan himself, and cry out in this language :—

“And what’s the matter now, O my soul, what wilt thou, canst thou thus unworthily slight this admirable and astonishing condescension of God to thee? Seems it a small matter, that the great Jehovah should deal thus familiarly with this worm; and wilt thou pass this over as a common mercy? What meanest thou, O my soul, that thou dost not constantly adore and praise this rare, strong, and unspeakable love! It is true, O my soul; doth God deal familiarly with man, and are his humble, zealous, and constant love, praise, and service, too good for God! Why art not thou, O my soul, swallowed up every moment with this free, unparalleled, everlasting love!”

And then he breaks out again into another triumphant ecstasy of praise and joy, and expressed a little of that which was inexpressible, in some such words as these :

“Stand astonished ye heaven, and wonder, O ye angels, at this infinite grace! Was ever any under heaven more beholden to free grace than I? Doth God use to do thus with his creatures? Admire him for ever and ever, O ye redeemed ones. O, those joys, the taste of which I have! The everlasting joys which are at his right hand for evermore! Eternity, eternity itself, is too short to praise this God in. O, bless the Lord with me; come let us shout for joy, and boast in the God of our salvation.

O, help me to praise the Lord, for his mercy endureth for ever."

One of his brethren, that had formerly been wrought upon by his holy exhortations and example, praying with him, and seeing him (as he apprehended) near his dissolution, desired that the Lord would be pleased to continue those astonishing and soul-supporting comforts to the last moment of his breath, and that he might go from one heaven to another, from grace and joy imperfect, to perfect grace and glory ; and when his work was done here, give him, if it were His will, the most easy and triumphant passage to rest ; and that he might have an abundant entrance administered into the everlasting kingdom of our Lord and Saviour Jesus Christ.

At the end of the duty he burst out into a wonderful passion of joy. (Sure that was joy unspeakable, and full of glory !) O, what an Amen did he speak,—“ Amen, Amen, Amen, Hallelujah ! ”

It would have made any Christian's heart to leap, to have seen and heard what some saw and heard at that time : and I question not but that it will somewhat affect them to hear and read it ; though it be scarce possible to speak the half of what was admirable in him : for, it being so much beyond precedent, it did even astonish and amaze those of us that were about him, that our relation must fall hugely short of what was real.

I verily believe that it exceeds the highest rhetoric

to set out to the life what this heavenly creature did then deliver. I say again, I want words to speak, and so did he ; for he saw things unutterable : but yet so much he spake, as justly drew the admiration of all that saw him ; and I heard an old experienced Christian and minister say it again and again, that he never saw, nor read, nor heard the like. Neither could we ever expect to see the glories of heaven more demonstrated to sense in this world. He talked as if he had been in the third heaven, and broke out in such words as these :

“O, he is come ! he is come ! O, how sweet ! how glorious is the blessed Jesus ! How shall I do to speak the thousandth part of his praises ! O, for words to set out a little of that excellency ! But it is inexpressible ! O, how excellent, glorious, and lovely, is the precious Jesus ! He is sweet, he is altogether lovely. And now I am sick of love ; he hath ravished my soul with beauty. I shall die sick of love.

“O, my friends, stand by and wonder ; come look upon a dying man : I cannot myself but stand and wonder ! Was there ever a greater kindness ? was there ever sensibler manifestations of rich grace ? O, why me, Lord, why me ? Sure this is akin to heaven ; and if I were never to enjoy more than this, it were well worth all the torments that man and devils could invent, to come through even a hell, to such transcendent joys as these. If this be dying, dying is sweet. Let no true Christians ever be afraid of dying. O, death is sweet to me. This bed is

soft. Christ's arms and kisses, his smiles and visits, sure they would turn hell into heaven. O, that you did but see and feel what I do ! Come, and behold a dying man more cheerful than ever you saw any healthful man in the midst of his sweetest enjoyments. O, sirs, worldly pleasures are pitiful, poor, sorry things, compared with one glimpse of this glory, which shines in so strongly into my soul ! O, why should any one of you be so sad, when I am so glad ? This, this is the hour that I have waited for."

About eight-and-forty hours before his death his eyes were dim, and his sight much failed ; his jaws shook and trembled, and his feet were cold, and all the symptoms of death were upon him, and his extreme parts were already almost dead and senseless ; and yet, even then, his joys were, if possible, greater still. He had so many fits of joy unspeakable, that he seemed to be in one continued act of seraphic love and praise. He spake like one that was just entering into the gates of the new Jerusalem : the greatest part of him was now in heaven ; not a word dropt from his mouth but it breathed Christ and heaven. O, what encouragements did he give to them which did stand by, to follow hard after God, and to follow Christ in an humble, believing, zealous course of life, and adding all diligence to make their calling and election sure ; and that then they also should find that they should have a glorious passage into a blessed *eternity*.

But most of his work was praise ; an hundred

times admiring of the bottomless love of God to him. "O, why me, Lord, why me?" And then he would give instructions to them that came to see him. He was scarce ever silent, because the love of Christ and souls did constrain him. There was so much work done for Christ in his last hours, that I am ready to think he did as much in an hour as some do in a year.

Every particular person had a faithful, affectionate warning. And that good minister that was so much with him, used this as an argument to persuade him to be willing to live a little longer, and to be patient to tarry God's leisure:—"Sure God hath something for thee to do that is yet undone ; some word of exhortation to some poor soul, that you have forgot."

The truth of it is, he was filled with the love of Christ, that he could scarce bear absence from him a moment. He knew that he should be capable of bearing of greater glory above, than he could here. It was the judgment of some that were with him, that his heart was not only habitually but actually set on God all the day long ; and nothing of human frailty, that could be thought a sin, did appear for some time, except it were his passionate desire to die, and difficulty to bring himself to be willing to stay below heaven.

He was wont every evening to take his leave of his friends, hoping not to see them till the morning of the resurrection ; and he desired that they would be sure to make sure of a comfortable meeting at our Father's house in the other world.

I cannot relate a twentieth part of that which deserved to be written in letters of gold. And one that was one of the weakest, said, That he did verily believe, that if we had been exact in our taking his sentences, and observing his daily experiences, he could not imagine a book could be published of greater use to the world, next the Bible itself.

One rare passage I cannot omit, which was this,— That when ministers or Christians came to him, he would beg of them to spend all the time they had with him in praise. “O, help me to praise God; I have now nothing else to do from this time to eternity, but to praise and love God. I have what my soul desires upon earth: I cannot tell what to pray for, but what I have graciously given in. The wants that are capable of supplying in this world, are supplied. I want but one thing, and that is, a speedy lift to heaven. I expect no more here, I cannot desire more, I cannot hear more. O, praise, praise, praise that infinite boundless love that hath, to a wonder, looked upon my soul, and done more for me than thousands of his dear children. O, bless the Lord, O, my soul, and all that is within me, bless his holy name. O, help me, help me, O, my friends, to praise and admire him that hath done such astonishing wonders for my soul; he hath pardoned all my sins, he hath filled me with his goodness, he hath given me grace and glory, and no good thing hath he withheld from me.

“Come, help me with praises, all that’s little:

come, help me, O ye glorious and mighty angels, who are so well skilled in this heavenly work of praise ! Praise him all ye creatures upon the earth, let every thing that hath being help me to praise him. Hallelujah, Hallelujah, Hallelujah ! praise is now my work, and I shall be engaged in that sweet employment for ever. Bring the Bible ; turn to David's psalms, and let us sing a psalm of praise. Come, let us lift up our voice in the praise of the Most High ; I with you as long as my breath doth last, and when I have none I shall do it better."

And then, turning to some of his friends that were weeping, he desired them rather to rejoice than weep upon his account. It may justly seem a wonder how he could speak so much as he did, when he was so weak ; but the joy of the Lord did strengthen him.

In his sickness, the Scriptures that he took much delight in were the 14th, 15th, 16th, and 17th chapters of St. John. The 54th chapter of Isaiah was very refreshing also to him ; he would repeat that word,—“With great mercies will I gather thee,” with abundance of joy.

He commenced the study of the promises to believers, and desired that they would be sure to make good their claim to them, and then they might come to the wells of consolation, and drink thereof their fill.

According to his desire, most of the time that was spent with him, was spent in praise ; and he would still be calling out, “More praise still. O, help me to praise him : I have done with prayer, and all

other ordinances ; I have almost done conversing with mortals. I shall presently be beholding Christ himself, that died for me, and loved me, and washed me in his blood.

“ I shall, before a few hours are over, be in eternity singing the song of Moses, and the song of the Lamb. I shall presently stand upon Mount Zion, with an innumerable company of angels, and the spirits of the just made perfect, and Jesus, the mediator of the new covenant. I shall hear the voice of much people, and be one amongst them which shall say, Hallelujah, salvation, glory, honour, and power unto the Lord our God ; and again we shall say Hallelujah. And yet a very little while, and I shall sing unto the Lamb a song of praise, saying, Worthy art thou to receive praise, who ‘ wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; And hast made us unto our God, kings and priests ; and we shall reign on the earth.’

“ Methinks I stand, as it were, with one foot in heaven, and the other upon earth ; methinks I hear the melody of heaven, and by faith I see the angels waiting to carry my soul to the bosom of Jesus, and I shall be for ever with the Lord in glory. And who can choose but rejoice in all this ?”

At several times he spake this language, and repeated many of these words often, over and over *again*, with greater affection than can be well worded. *And I solemnly profess, that what is here written is*

no hyperbole, and that the twentieth part of what was observable in him, is not recorded ; and though we cannot word it exactly as he did, yet you have the substance, and many things in his own words, with little or no variation.

The day before his death, he looked somewhat earnestly at his brother James, who stood by him very sad ; of whom he judged that he was putting up some ejaculations to God upon his account : “ I thank thee, dear brother, for thy love,” said he, “ thou art now praying for me, and I know thou lovest me dearly : but Christ loveth me ten thousand times more than thou dost. Come and kiss me, dear brother, before I die.” And so with his cold, dying lips he kissed him, and said, “ I shall go before, and I hope thou shalt follow after to glory.”

Though he was almost always praising God, and exhorting them that were about him to mind their everlasting concerns, and secure an interest in Christ ; and though he slept but very little for some nights, yet he was not in the least impaired in his intellects, but his actions were all decent, and becoming a man, and his discourse to a spiritual understanding, highly rational, solid, divine. And so he continued to the last minute of his breath.

A few hours before his death, he called all his relations and brethren together, that he might give them one solemn warning more, and bless them, and pray for them, as his breath and strength would give him leave : which he did with abundance of authority.

affection, and spirituality ; which take briefly as it follows :—

First, he thanked his dear mother for her tender love to him, and desired that she might be in travail to see Christ formed in the souls of the rest of her children, and see of the travail of her soul, and meet them with joy in that great day.

Then he charged all his brethren and sisters in general, as they would answer it before God, that they should carry it dutiful to their dear mother. As for his eldest brother, William, at whose house he lay sick, his prayer was, that he might be swallowed up of Christ, and love to souls ; and be more and more exemplary in his life, and successful in his ministry, and finish his course with joy.

The next brother's name was Andrew, a citizen of London, who was with him, and saw him in his triumphant state ; but, his necessary business calling him away, he could not then be by ; yet he was not forgot, but he was thus blessed : “ The God of heaven remember my poor brother at London. The Lord make him truly rich in giving him the pearl of great price, and making him a fellow-citizen with the saints, and of the household of God ; the Lord deliver him from the sins of that city ; may the world be kept out of his heart, and Christ dwell there. O, that he may be as his name is, a strong man, and that I may meet him with joy ! ”

Then he called his next brother, whose name was *James*, (whom he hoped God had made him a spiritual

father to,) to whom he thus addressed himself: "Brother James, I hope the Lord hath given thee a goodly heritage; the lines are fallen to thee in pleasant places; the Lord is thy portion. I hope the Lord hath showed thee the worth of a Christ. Hold on, dear brother; Christ, heaven, and glory, are worth striving for: the Lord give thee more abundance of his grace."

Then his next brother, Abraham, was called, to whom he spake to this purpose: "The blessing of the God of Abraham rest upon thee, the Lord make thee a father of many spiritual children."

His fifth brother was Joseph, whom he blessed in this manner: "Let him bless thee, O Joseph, that blessed him that was separated from his brethren. O, that his everlasting arms may take hold on thee! It is enough, if yet thou mayest live in his sight. My heart hath been working towards thee, poor Joseph; and I am not without hopes, that the arms of the Almighty will embrace thee. The God of thy father bless thee with the blessing of heaven above."

The next was his sister Mary, to whom he spake thus: "Poor sister Mary, thy body is weak, and thy days will be filled with bitterness; thy name is Marah; the Lord sweeten all with his grace and peace, and give thee health in thy soul. Be patient, make sure of Christ, and all is well."

Then his other sister, whose name was Sarah, was called, whom he thus blessed: "Sister Sarah, thy body is strong and healthful; O that thy soul may

be so too ! The Lord make thee first a wise virgin, and then a mother in Israel ; a pattern of modesty, humility, and holiness."

Then another brother, Jacob, was called, whom he blessed after this manner : "The Lord make thee an Israelite indeed, in whom there is no guile ! O, that thou mayest learn to wrestle with God, and like a prince, mayest prevail, and not go without the blessing."

Then he prayed for his youngest brother Benjamin, who was then but an infant : "Poor little Benjamin, O, that the Father of the fatherless would take care of thee, poor child, that thou, who never sawest thy father upon earth, mayest see him with joy in heaven. The Lord be thy Father and portion ; mayest thou prove the son of thy mother's right hand, and the joy of her age."

"O, that none of us all may be found amongst the unconverted in the day of judgment ! O, that every one of us may appear (with our honoured father and dear mother) before Christ with joy, that they may say : Lord, here are we, and the children which thou hast graciously given us. O, that we may live to God here, and live with him hereafter.

"And now, my dear mother, brethren, and sisters, farewell ; I leave you for awhile, and 'I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'

"And now, dear Lord, my work is done. 'I have

fought a good fight, I have finished my course, I have kept the faith ; Henceforth there is laid up for me a crown of righteousness.' Now come, dear Lord Jesus, come quickly."

Then that godly minister came to give him his last visit, and to do the office of an inferior angel, to help to convey his blessed soul to glory, who was now even upon Mount Pisgah, and had a full sight of that goodly land at a little distance. When this minister spake to him, his heart was in a mighty flame of love and joy, which drew tears of joy from that precious minister, being almost amazed to hear a man just a dying talk as if he had been with Jesus, and came from the immediate presence of God. O, the smiles that were then in his face, and the unspeakable joy that was in his heart ! One might have read grace and glory in such a man's countenance. O, the praise, the triumphant praises, that he put up ! And every one must speak praise about him, or else they did make some jar in his harmony.

And indeed most did, as well as they could, help him in praise. So that I never heard, nor knew any more praise given to God in one room, than in his chamber.

A little before he died, in the prayer, or rather praises, he was so wrapped up with admiration and joy, that he could scarce forbear shouting for joy. In the conclusion of the duty, with abundance of faith and fervency, he said aloud, "Amen, Amen."

And now his desires shall soon be satisfied ; he

seeth death coming apace to do his office ; his jaws are loosened more and more, and quiver greatly ; his hands and feet are as cold as clay, and a cold sweat is upon him. But, O, how glad was he when he felt his spirit just a going ! Never was death more welcome to any mortal, I think. Though the pangs of death were strong, yet, that "far more exceeding and eternal weight of glory" made him endure those bitter pains with much patience and courage. In the extremity of his pains, he desired his eldest brother to lay him a little lower, and to take away one pillow from him, that he might die with more ease. His brother replied, that he durst not for the world do anything that might hasten his death a moment. Then he was well satisfied, and did sweetly resign himself up wholly to God's disposal. And after a few minutes, with a sudden motion gathering up all his strength, he gave himself a little turn on one side, and in the twinkling of an eye departed to the Lord, sleeping in Jesus.

And now, blessed soul, thy longings are satisfied, and thou seest and feelest a thousand times more than thou didst upon earth, and yet thou canst bear it with delight ; thou art now welcomed to thy Father's house, by Christ the beloved of thy soul. Now thou hast heard him say, "Come, ye blessed of my Father," and, "Well done, thou good and faithful servant : . . . enter thou into the joy of thy Lord ;" and "inherit the kingdom prepared for you *from the foundation of the world.*"

O, that all the relations which thou hast left behind thee, may live thy life, and die thy death, and live with Christ and thee, for ever and ever. Amen, Amen.

He died June, 1657, aged 23-4, and was buried in Kelshall Church, in Hertfordshire.

